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The Spiritual Rostrum.

# OUR PLACE AMONG THE RELIG-IONS OF THE WORLD.

An Inspirational Discourse delivered before the Boston Spiritual Temple Society–Meeting in Berkeley Hall–through the Medial Instrumentality of

# MRS. R. S. LILLIE.

[Reported for the Banner of Light by Mrs. M. C. Talmage.]

these words: "Our Place Among the Religions for sins we have never committed, and for say that Spiritualism is not a religion. This is has been given them in its name in the past, in which so much of error has been embodied. They have been compelled to accept so much that is erroneous that the mind has, at last, determined to cut loose therefrom.

We must look at the facts just as they are. One of the most important of these is that man, by nature, is inclined toward religion. That he has been so in the past, history abundantly numberless systems of religion fully demon-

higher forms of thought, which will enable him | This is the work of Spiritualism to-day. to walk with God as some have done in the

ages of the past when following their highest and what is this but walking with God?

The great founders of all religious systems

children of earth. To-day we find men teaching that God is a God of anger; that in creating things he makes mistakes; that he regrets these mistakes, and vainly looks about for means to remedy them. So great is his anger toward the children of his own creation, they

may not even implore his forgiveness save through a mediator. Through the mercy and tion." kindness of this mediator we may approach the Our thought this morning will dwell upon great frowning Deity so as to find forgiveness organization he has given us impelled us to do own divine mistakes.

ualism in its thought of that eternal power of come in contact with your earth's atmosphere. life which we call God, which says that there. What I did not accomplish in life yesterday, I are no mistakes in this universe, that every- am laboring hard to accomplish to-day.

thing is growing upward to a higher standard.

small we are in comparison with the infinite | to death eternal. Now, friends, there are no FIRST PAGE .- The Spiritual Rostrum: Our Place Among the whole, yet we are parts of the eternal essence such discordant notes as those in our Easter of life, and we find ourselves moving on in the music. Our heaven-inspired harmonies proeternal round of change which attends the evo- | claim that all are risen, that all have life eterlution of spirit through matter. That man is all by virtue of their divine inheritance as such a creature, that he is possessed of this kin- children of life, that there is no power in the ship with the eternal essence of power, this universe that can rob them of this life. They soul of life that cannot die, has been the cause sing that death is only a change that leads on of all religions; and all there is of error in any and on, through the passage-ways of life eterreligious system is there because man, as a nal. Then may we not call our philosophy, our spirit, cannot yet see clearly through this veil science of life, a religion? Does it not appeal of the material in which he is still enveloped. to all that is highest and best in the nature of These errors exist because he is undeveloped man, and provide means for its development: and imperfect; because the higher chambers of Oh! yes, it is a religion, and one that has come his brain are not yet taken possession of by the | to correct the errors of old systems of theology.

Now, some one may say, if this is true, I shall know it sometime. What difference does it through the Medlumship of Miss M. T. Shelhamer; Spirit inspiration. It may have been Mahomet in the make about my finding it out now? It makes Messages given through the Medlumship of Mrs. B. F. desert, the Buddha in the palm groves of India. all the difference between truth and error and or one of the latter-day saints-it is one and that is infinite. It makes all the difference it the same thing. A man, in his higher condi- would make to your child if you allowed him to tion, walks in the higher and nobler law of life, I spend his childhood and youth in accumulating

a stock of erroneous statements and opinious which he would be obliged to unlearn before gave expression to what was within them, and he could begin the career of his manhood. Huthose expressions, as they are accepted, mark | man life is full of meaning, In it I see the emthe stepping-stones of man's advancement. | bodiment of a purpose. We are here to accom-This degree of unfoldment is indicated by his plish something-there is something for us to deas of what God is, what life is, what are the do. We are not here to sit, idle with folded attributes of God, and what is demanded of the | hands. What is the purpose of life? I answor, briefly, the unfoldment of the higher powers of the soul. If you are not better thinkers, better doers than you were one week ago, then that week has been wasted. And we must remember that what a soul does not accomplish in one pilgrimage, it will be compelled to in another. Some one says, "That is re-incarna-Call it what you like, I call it eternal truth. What the soul does not accomplish for its needs in one earthly pilgrimage it will in another. That is why, unseen, I am here before of the World." I know that some are ready to wrongs we never meant to do, and which, if the you this morning, giving expression to my thought through the physical organism of anbecause they have become satiated with what it only proves that we have been victims of his other. Had I accomplished all my soul's mission, as far as earth is concerned, I should now

Contrast with this the teaching of Spirit-<sup>1</sup> be in the sphere of souls arisen that do not

Spiritualism has come to you to-day because As well may we expect the tiny bud of the bibles are not complete. Living pages are to springtime to present us with autumn's ripened be written in them penned by those who, in fruitage as to expect perfection in man's de- the ages of the past, have failed to express proves. That he is so in the present, earth's velopment in this early age of the world. Man through the material world the higher, better is a creature governed by laws universal, which soul-nature of man. Spiritualism is here bestrate. Since he is by nature a religious being, govern all forms of matter. He is a creature cause the grosser, baser forms of true religion he is by nature a spiritual being, allied there- of growth, and by and through the growth of have been embodied in these systems; because fore to the infinite, eternal soul of all things. these outer conditions, these outer expressions, erroneous theological dogmas have taken the was able to go out, and then Doris walked As such, permanent in his essence and sub- does he become capable of expressing the soul place of the spirituality that was found in the quietly beside her to church.

# Literary Department.

# BARS AND THRESHOLDS.

# Written Especially for the Banner of Light, BY MRS. EMMA MINER.

# CHAPTER VI.

VOICES. Doris proceeded to her room, followed by Miss Shallot. That worthy lady began a long lecture on the sin of disobedience, her ingratitude to Mrs. Mason, and the deceitfulness and wickedness of her sinful heart.

Her ears were almost deaf to it. She could only think of her disappointment. No more letters to Morris! No more pleasant calls at Mrs. Carroll's with Aunt Amelia! Her dear aunt in disgrace because of helping and befriending her! Oh! where and when would it all end? Had she really been wicked? She would not really have done wrong, knowing it to be wrong; but she could not feel that she had done wrong.

Her sensitive ears could no longer bear the harsh, cruel words falling from Miss Shallot's lips. She turned her pale face toward her, and with a pitiful mixture of defiance and despair, exclaimed :

'Miss Shallot ! I don't care what you say or do to me. I don't care what grandma does now. She has done her very worst ; but I will not forget my brother, and the very day I am free I will leave this house to find him, if I have to beg a shelter from the street!"

But had Mrs. Mason "done her very worst"? Doris was spared the thought of the new trouble about to come to her.

The week passed, and when Sunday came Mrs. Mason was too ill to attend church. Miss Shallot remained at home to wait upon her, and as a consequence Doris was kept at home. Mr. Brooks called twice, but she was not allowed to see him.

Miss Parker had informed Mrs. Carroll of what had occurred, and Dr. Carroll had informed Mr. Brooks. He wished very much to see Doris, for he felt that she needed comforting words.

The second week passed before Mrs. Mason

"Very well. I desire you should inform me in every particular. I can rely upon your word,

although I cannot upon your judgment"; and she turned her severe gaze from Doris to her sister. Doris, impelled by sympathy for her aunt,

been for me she probably would n't have had

arose, went over and sat down by her, clasping one of her hands closely. Miss Parker pulled vigorously at her cap-strings, and began :

"I declare, I hardly know where to begin; but do you remember Doris's speaking to you about some raps she heard on her table?"

"Yes; but I dismissed the thought as an idle fancy."

"When she spoke to me about it I told her I guessed we had better inquire into it. So one night, when the rapping was going on, I went in there. Now you know what I believe about spirits making noises. I had a strong idea it might be that; so I told Doris to get paper and pencil. I called over the alphabet slowly, and when I came to each of those letters there came a rap on the table, and Doris wrote the letter down, and finally we got that message.

Mrs. Mason rose from her chair in her excitement and held out the paper at arm's length.

"A-me-lia Ran-dolph Par-ker! Do you mean to say that you believe that message came from my daughter? "

"I really do believe it." When Miss Parker spoke in that tone there was no room for argument. Mrs. Mason re-seated herself, and again began to scan the paper.

\*Lyd; who is 'Lyd'?'' she asked.

"Her name is Lydia Moore. She is a girl we found in the block where we went to see Hugh. She was poor, and needed something done for her, so I was interested in her.'

"Go to Mrs. Carroll," quoted Mrs. Mason, reading the next paper. "What does that mean?'

"I wanted to know what to do with Lydia, so we sat down to the table to find out. Mary told me to 'go to Mrs. Carroll,' and I did. She took the girl, and gave her a good home, and she is doing well."

stance, his thought must necessarily dwell upon { within ; just as these flowers are what they are being.

age upon this earthly plane are looked upon as accomplish all things. marvels. People will often go a long distance to see a human being who has battled with the storms of earthly life for such a length of time. In the traditionary history of mankind, written upon pages deemed sacred, we are told that principle of life, but it has taken God's ages, man, at one time, attained the age of five, six, seven, eight hundred years, and that he has gradually lost his power of life upon this plane of being; but evidence of this remarkable longevity of the human race is nowhere to be found; therefore we class this extraordinary story with many of the myths of the past, the gifted ones of earth, as they are called. These outgrowth of man's imperfect development. Further on we read that the measure of man's life is three-score years and ten. In reality we be, when all the time, all the conditions necesknow that very few of the human beings who sary for their development, have been given are born attain even that age, a vast proportion them. passing away even in infancy. So there is something upon this mortal plane of being with which we must ever contend, something that weighs upon our lives with mighty power. This something is the struggle of the spirit with matter, and through matter, to express its higher and better self, which has not as yet found a perfect condition for its higher expres- is continuous, that individuality is preserved; sion. This we know to-day is because our earth is young. We used to think it was old, but we who have traveled across the dark valley, have divinity in man. Every child of earth will know now that it has not yet attained its majority. When it has attained to this we shall see man possessed of such mastery over matter as will enable him, in a great measure, to control the length of his sojourn here, and hid defiance to the approach of death. save as it anproaches him as an obedient servant to unlock dreamed of it. No religious system of the past ing the gloom of the grave with the glory of the doors of the tomb, his body, after it has or present can compare with ours, answering, immortality. Some will say, "This is the served the purpose of the soul, and give him emancipation.

As we find ourselves possessed of a higher nature which we call soul-nature, we find ourselves akin to the life-force, or power, which men have always worshiped in one form or | teaches us that we are all children of the living | to lay the corner-stone of edifices where another as God. We find ourselves akin to God-none reprobate, none castaways. this, inheriting qualities which make us children of the living God and heirs of eternal life-life reaching out beyond that change which man glad the songs of rejoicing that are pealing of religion, but for all humanity. This is what has so dreaded in the past, that change of which he has known so little, save to feel the terror of its power. We find ourselves, by the power of soul within us, akin to the eternal property, or substance of life. Now, we call this God. I know no better name for it. The embodiment of this life-power, which we believe to be eternal in substance and essence, is all that I know of God, and it is God to me wherever I behold it: in the face of man, in the budding flower. in the world you live upon, in the higher spheres of being, in the immensity of space filled with worlds, peopled with forms of life corresponding to the conditions that have evolved them.

When we take this fact into consideration, we realize the magnitude of this universe of if your reason prevents your believing them, now I will meet you somewhere and say, as we which we are parts, and realize as well how then will your resurrection be a resurrection

church in its early ages. "The gifts of the the permanent and abiding. That leads him to-day, because the tiny life-germ within the spirit," enjoined by the apostle in those early and Doris, sitting there, wondered if she were always to the consideration of a future state of seed found outer conditions that permitted it days, have been forgotten by the Church, until really the same girl who had been so happy a

This state of existence is fleeting for all of us. forms of beauty you see before you. It took among them until the tongues of fire which Those who live to attain a hundred years of time to do this, and time, time long enough will rested upon those who spoke as the spirit gave

Thus, through all the ages of the past we find nineteen hundred years ago, had power over in man the tiny soul of being wrapped up in the people. When kings and emperors began germinal conditions within the outer forms of to try to manipulate this power, to institute matter. It was infused with the eternal their orders of priesthood upon it, it fled from nature's ages, to bring it even to its present degree of unfoldment. But it is budding, it is ism has come to infuse life into the dead religblooming, it is promising a rich harvest for the ions of the world. It is going to change and future. Something of what this harvest is to fashion them until much of what now is will be, is already beginning to be shown in the necessarily be swept away for something higher and nobler specimens of humanity, the more perfected blossoms upon the tree of life are only specimens of what the others are to

Thus, then, we take our place as the first religion of the earth to answer the all-important | cut its way through the dark ranks of error question, "What are we after death?" While and superstition, and show you the "king's preceding religious systems (some of them) have highway" whereon, at last, all souls shall taught faith and hope, we have taught what is better than faith and brighter than hope, assurance. We offer positive assurance that life we offer it from the testimony of thousands passed over the silent stream called death and know he is also a child of the living God, desreturned again; having preserved identity, in- tined to live forevermore. Spiritualism has dividuality, personality; returned to bring tidings of that country from which it is often said, of ignorance and error, to declare the kingdom it; David did not sing of it; Solomon scarcely torch-bearer of the nineteenth century, lightas it does, to the deepest nature of man, reaching as high as the highest heaven, as low as the lowest hell; lifting souls from even the lowest by the Prince of Devils." Just so they said of condition and teaching them that they may the torch-bearers of the past, whom they perse-

This is the Christian Sabbath. How blue the heavens and how bright the sunshine! How

forth to-day! And what is the refrain? It is your loved ones are risen also. We have come to tell you that your mother, your father, your sister, your brother, your child, your friend, have risen as well, and because they live you shall live also. We have come to tell you that life is so victorious over death that not alone is them savage, and so they are, and yet they are strings, read the message. Joseph's tomb in far-away Palestine broken and rent asunder, but every tomb in every land has given up its dead; that there are no dead-that all are living. Is not that cause for rejoicing?

to expand, and finally to express itself in the the Pentecost of the past is known no more them utterance are forgotten. Spiritualism,

their selfish grasp, leaving only the dead body of material forms and observances. Spiritual-

stronger, higher, better, to come in. It has come like one of old, who said: "I come not to the sweet strains echoed in her ears. bring peace on earth, but a sword." This has

been the power of truth from that day to this. Whosoever speaks forcibly, truthfully against the prevailing customs of the times, is a disturber of the peace. Spiritualism has come was under the same roof.

with the sword of truth in its hand, and it will safely walk.

With every soul saved, with every child born a member of the church of the future-as they are going to be-there will be a universal church of humanity which will recognize the come like a John the Baptist in the wilderness 'no traveler returns." Job didn't know of of heaven that is at hand. It has come as the egotism of the despicable body of Spiritualists. They are possessed of a devil, they are ruled finally aspire to the highest. Our religion cuted even unto death. Spiritualism has come thought, intelligence, poetry, music, art, shall be promoted and elevated, not for selfish purposes, not for the uplifting of a single branch it has come for, the uplifting of all that is grand, 'Christ is risen." Now we can tell you that noble and beautiful in human life. It has come to make us feel that every child of earth is our same family. You look out upon the human down in the scale of intelligence. You call your younger brothers, and by-and-bye, by means of the divine possibilities wrapped up in | er. Write to Morris. Tell Amelia to be sure the soul-germ, they are going to be all that you are; yes, and much more, when they have had time enough. By-and-bye you can extend Christianity says, If you accept "the plan of to them the hand of fellowship and not be salvation," if you believe all these dogmas, you ashamed. If you think this is not so, when you shall have part in the resurrection of life; but are a few million years older than you are the stillness.

[Continued on third page.]

Mrs. Mason always went early to the service, few weeks before.

The organ sounded a low, tremulous strain. Doris did not know what was being played, but it was soothing and comforting. And then a clear, sweet voice sang :

# "He, watching over Israel, Slumbers not nor sleeps.

Again and again was the sweet strain repeated, until its music flowed over and into her soul, a tide of assurance, of protection and comfort. She could not restrain her tears, but wept silently behind her handkerchief.

Mr. Brooks, catching an inspiration from the sacred melody, prayed earnestly for the wandering ones of earth, and for those who were faithful to memories of them. For many days

She missed Miss Parker's companionship. She only saw her occasionally, except at the table, but it was a comfort to her to know that she

The holidays were over. "Merry Christmas" and "Happy New Year" had not meant much to Doris. The annual church fair had become a matter of the past, and Mrs. Mason seated herself one day to find herself quite at

leisure. She was wearing a dress she had not worn for some weeks. Feeling an unusual weight in the pocket, she put in her hand and drew out the package taken from Doris's desk. She began to examine the little package of messages. Some were jotted down by Doris as she obtained them, letter by letter, from the table, and some were written by Lydia. Mrs. Mason could not understand the frequent occurrence of the name of "Mary Mason Stuart." 'Just as if she were living," she mused. "I think I will ask Doris to explain this. I ought

to have attended to it before." As Miss Parker's name occurred several times

she sent for her also.

Miss Shallot was already seated by Mrs. Mason, her hands crossed stiffly in her lap, and the expression on her face which she always wore when she was not shrinking from her duty. Doris glanced apprehensively at Mrs. Mason, wondering what she had been doing now.

Miss Parker saw the little package of mes sages, and braced herself for the contest.

"We have found some strange writings among those papers in your desk. Doris, and, as they were in your possession, I wish to quesbrother or our sister, that we all belong to the | tion you about them. They are dated, and I will begin with the first one." She adjusted races, you see men as black as night, and low her glasses, and slowly, and with an emphasis that struck home to Doris's sensitive heart-

> "Dear child: Believe I am really your mothto keep a hold on Lydia, for through her I can. accomplish my purpose. Mary Mason Stuart."

"Will you explain this, Doris?" There was a moment's silence. 'Doris's heart fluttered, and she grew pale. Miss Parker's voice broke

"Sarah, you have asked Doris to explain, but I think it belongs to me to do it. If it had n't | ject. Miss Parker knew it was not at rest. Her

"And what are these other writings? These are not in Doris's hand."

"Well, we found that Lydia was a writing medium: that is, she would write messages, instead of getting them from a table by raps. All those she got for Doris we kept."

"Did you make a practice of this work when you went to Mrs. Carroll's? '

"Generally we did."

"Have you and Doris made a practice of using a table for this purpose here?

"We have when we could get a chance."

There was a little pause.

"Sarah," said Miss Parker, "if you would only consent to lay aside your prejudices, and investigate a little with us, I am sure you would be convinced there was something in it.'

Mrs. Mason drew herself up sternly.

"I don't know anything about it, and I don't want to know! It is the works of the devil!"

"Then I just wish the devil would get a few more girls out of such dens, and put them in good homes. I think it is a pretty good business!"

Mrs. Mason did n't know what to say, so she was silent. She folded the papers together without other questioning, and said :

"I must take some step in regard to this matter, and will tell you my decision very soon.'

Miss Parker and Doris walked out hand in hand, while Miss Shallot remained behind to confer with Mrs. Mason. Doris seized the opportunity to go into Miss Parker's room.

"You poor, dear auntie! How good you were to take all that off my shoulders! But, oh lgrandma is going to do something dreadful, I know she is! And she could n't think of anything bad enough just then, so she had to take time for it! Oh, what shall we do?" Doris walked the floor excitedly.

"Doris," said Miss Parker, speaking gravely, "if you were to go to your grandma and tell her that you would give up all this writing and sitting at the table, would never have anything more to do with it, she would forgive us, and it would all pass over. What do you think about it ?"

Doris turned slowly toward her.

"What! Give up believing it is really my own dear mother? Never to try to hear from her again? Auntie, I don't want to do it! I can't do it !" There was not a waver in Doris's voice. It was decisive.

"Nor I, either. I only said it to see how you would stand when it comes to the last; for, depend upon it, Doris, something hard will come of it." She laid her hands on Dorls's shoulder as she spoke. "Now, remember, if your grandmother takes from you every friend you have in this wide world, she cannot take from you the companionship of the angel-world. 'Try to do right, and you can never be wholly. unhappy." "I will remember, auntie," said Doris, soberly. Weber auch Here M

A week passed without mention of the subto hard to be as

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prophetic soul foreasy the result, and she pa tiently waited for Mrs. Mason's verdict. The ont tenant to remove. I wish you to distinctly conferences between Mrs. Mason and Miss understand you are not to go until you can ar-Shallot were numerous and lengthy. "To think that we should have had such do-

ings right under my own roof! And I a churchimember!" and Mrs. Mason held up her hands in holy horror.

2

'It is dreadful! Spirits indeed! How.can Miss Parker be so deluded?" exclaimed Miss Shallot. "And to think what wickedness she was leading that poor child into! It is a meroy we discovered it in time to stop it.where it is!"

"True indeed! And to think Amelia should have the audacity to ask me to investigate! ME!" Mrs. Mason's emphasis of the personal pronoun was forcible. "I have now made my decision, and Amelia must be informed of it to-day. I should be pleased to have you present at the interview, Miss Shallot. I wish it to take place directly after Doris's study hours.'

Miss Shallot readily agreed. Her small soul was delighted that "an enemy in Zion's camp" was about to be removed.

Doris awoke that morning with a strange depression.

"I wonder what ails me? I feel so old! Only seventeen-most eighteen, but I feel as if I were a hun-dred." She drawled out the word, to make it seem as old as possible. She continued to soliloquize while putting her hair in order.

"It is a comfort to think that in four months more Miss Shallot's reign may be over. I wonder what grandma means to do with me then?'

The breakfast-bell sounded, and she ran down into the dining-room, glad that for a few moments she could sit near Miss Parker. Mrs. Mason's grace was unusually lengthy that morning. Doris, raising her eyes at last, noted an expression of exultation on Miss Shallot's face, which she could not interpret. She looked across the table to Miss Parker, whose usually peaceful face was certainly disturbed. She felt too anxious to care for her breakfast, and watched her opportunity to leave the room with her aunt.

"What is it, auntie? There's something the matter, I know."

"We shall know by-and-bye, Doris." Doris conned her lessons as best she could that day, and at the end spent a half-hour reading aloud to Miss Shallot from "Guide to Young Disciples." At the conclusion of the interesting chapter, Miss Shallot informed her they would be wanted in Mrs. Mason's room.

Her heart sank. What could be coming now: Miss Parker was already seated there, and Doris took a chair near her. Mrs. Mason was the first to speak.

You will doubtless remember the recent painful discovery I made, and that I said I would act upon the matter. I have deliberated. and have at last come to the conclusion that it is my duty to protect Doris as much as possible from all heresies, and to prevent her coming in contact with anything or anybody who will influence her aside from the teachings of the es tablished church.

"In consideration of what has already occurred beneath my own roof, I feel it to be my duty to separate Doris entirely from you, Amelia. Of course, Doris must remain under my protection, but I desire that you, Amelia, should find another home as soon as may be convenient for you to do so.

"Meanwhile, Doris must not visit your room, and I prefer you should not visit Doris."

spoken in a cold, stern tone. There was no and said: "Mr. Brooks has called, mother." visible sign of love for her sister, or pity for the young face turned toward her. Doris knew it you will be interested to know that Mr. Brooks isery, trying to gras only sit there in dumb

"Of course, there must be time for the presrange to be comfortable."

"Very well. I will attend to the matter at once.

Miss Parker sighed a little as the door closed upon Mrs. Mason's retreating form. After a few moments' thought she arose and put on her wraps. A March wind blow a chilly and discouraging blast as she stopped out of the door, and she walked as briskly as she could in the face of it, until she reached Mrs. Carroll's house. Fortunately, Dr. Carroll was at home, and came into the parlor with Mrs. Carroll to bid her welcome. After the customary greetings, Miss Parker broached the subject now become of interest to her.

"I have come to tell you that Sarah has decided there must be a change. She is afraid of my wicked influence over Doris, so I am to leave there.'

Dr. Carroll gave a little exclamation of disgust, while Mrs. Carroll exclaimed : "Surely, you don't mean she has asked you

to go away ?" "There was no ask about it. She squarely told me to go. I do n't care on my own account It is for Doris I am sorry. I really believe it was a little comfort to the poor child to know I was under the same roof. But now I must go. It seems to me I ought to go back to my old home.

"Where is your home?" asked Dr. Carroll. "In Roseville, just out of the city, you know. I have a little cottage there, where I lived with sister Ellen-Mrs. Gray. I lived with her a number of years, and when Mr. Gray died we kept right on living there. We lived plainly, and got along as best we could. When my sister died, she left the cottage to me. Soon after, Mrs. Mason proposed that I should come and live with her.

"To tell the truth, I did n't want to. I knew her disposition was n't like mine, and we never took any comfort together even when we were children.

"But as I sat thinking over the matter one day, my father came to me, and said he, 'Amelia, I want you to go to live with Sarah. There is a work there for you to do.' He seemed | is composed of about sixty dailies and as

so earnest about it that I thought it must mean something. "So I went over to Sarah's to see about it : I stayed two or three days, though I was n't in are so fast that they leap one day ahead or are the habit of staving there; and when I saw those little children, I knew in a minute I are an over-luxury; that practical business could smooth many a rough place for them.

rooms, and let the house to a family, who have lived there ever since." "I am very sorry for you." It was all Mrs. Carroll could say. She felt too indignant to-

ward Mrs. Mason to even speak of her. "Of course, I feel quite anxious about it. I really don't know what to do after I get there. I should be very much obliged, Mrs. Carroll, if you would ask Lydia to see if she can get any written advice from my father. He may have from sight like falling stars. One of the leading something to say which will open the way for

"I hope she may get a message for you. We will go into the library, and I will call her." Dr. Carroll led the way, and Lydia came at

once Sitting quietly there waiting for a movement of Lydia's hand, Miss Parker could not but notice the improvement in Lydia's appearance. She was sweet and ladylike.

At that moment the bell rang, and Dr. Car-There was a painful silence. Mrs. Mason had roll left the room. In a moment he returned

Turning to Miss Parker, he said, "Perhaps would be useless to appeal to her. She could and I have had considerable conversation con-right: "There can be no pleasing praise withcerning the future world and life, and he is

# Foreign Correspondence.

# **CULLINGS FROM PARIS.**

BY HENRY LACROIX. To the Editor of the Banner of Light: I have read in La France the following, which is likely to interest your readers, as it did me : THE INSTITUTE.

The locks of our ancestors consisted simply n knots difficult to untie. Each one had his own knot, as we now have our separate locks and keys. The art consisted in hiding well the extremities of the cords which formed those knots. But as some became experts as untiers seals were affixed at the ends of the cordswhich method was adopted in Courts of Justice on legal documents, where it still exists the world over.

In another sense, the locks of the Institute of France have always been easy to open by every sovereign that reigned over France since 1795, date of the foundation of that Moral, Scientific and Artistic Authority. Mr. Maindron, a competent reviewer, says: On the 21st January, 1796, the President of the Institute addressing the Directory exclaims: "As lovers of liberty we have endeavored to oppose all the servile forms of monarchical institutions. We swear hatred to royalty." Eight years after, (10th June, 1804) the same President said to Napoleon : The National Institute comes to present its rows and congratulations with the acclamations of all Frenchmen; it lays at the feet of our Imperial Majesty the homage of its inviolable devotion and of its respectuous gratitude." Ten years later (12th April, 1814) to the Emperor Alexander I. of Russia: "With liberty we gain the king which our wishes called for." And a year after (28th March, 1815) the Institute said to Napoleon: "With the whole of France we were calling for a liberator; Prov idence sends him to us." No wonder that Piron says: " Piron que ne fut rien. Pas même acadé micien!" And yet celebrated men aspire to belong to that body as the main end of their

THE PARISIAN PRESS

lives.

many weeklies, small in size, as a rule. The lailies mislead strangers by their date when they look at them as a reference; they antedated. With most of them advertisement action, with its many ramified public benefits So I just packed up my goods in one of the is not yet thoroughly introduced here. The public require to be converted to that way. Their business habits, on the safe and sure principle of routine, make them shy on ventures of that kind. And yet they often go blindly on big speculations that bring naught but disappointment and ruin. But then, the show is so great and flashy! Immense capital of the peo ple has been lost on Egyptian, Turkish, Spanish and other out-of-the-way Bonds, that passed papers, of the high class, which represents in style the peculiar genius of the nation, in the most complete way, is

# THE FIGARO.

That dashing and elegant organ, with an editorial staff of about twenty-two able writers, morning edition. Its "Hotel" or publishing tasty establishment, especially its interior plan and decorations, which are in keeping with the character of the paper. The two following mottos inscribed on each side of the main editorial entrance in the portico, fully denote the nature of the spirit within. On the

out the liberty to blame. None but small minds will fear light writings." On the left: "Praised by these, blamed by others, I scoff the silly and brave the wicked. I hasten to laugh at everything... for fear of being obliged to cry." Figaro can scarcely be more Figaro-like, to whoever is acquainted with Beaumarchais's celebrated creation of that personage or rôle. Mr. Diquet, the Secretary, received me very kindly when I stated to him the object of my call. He said that several other American newspaper representatives had before visited him for the same purpose, of being posted on the organization, etc., of the Figaro. He took the trouble of writing down himself a summary of the information here furnished. Mr. de Villemessant founded the Figaro in 1854. After his death (1879) Mr. Francis Magnard was appointed Editor-in-Chief, with the assistance of Messrs. Rodays and Périvier, as counsellors. The original capital was of nineteen thousand shares, of five hundred francs his resurrection. A happier, more contented man I each, which has been yielding for many years a clear annual profit of two and a half million of francs. So that stock is one of the most valuable of those on Change. The advertisements on the first page cost forty francs (eight dollars) a line; on the second and third pages twentyfive francs a line. In the small-type department six francs a line, and five francs a line on the fourth page. The "Salle des Dépèches," on the ground floor, might be named a curiosity shop, as it contains any number of actualities or copies of such, in photos, drawings or sketches, referring not only to French events but to foreign ones as well, the world over. It is also much of an armory. This department is in charge tion, and thereby our audiences have constantly inof two colored men, from the colony of Sencreased in numbers. égal, dressed in uniform, as are all other subor dinate employes. There are constantly crowds in this sort of museum, eager to see something new. This is not only an ornamental depart-ment to gratify the eyes, but it must also be a paying one, because advertisements of various kinds are hung up on the walls. The Figuro publishes two extra numbers, called *le Figuro* Salon, and le Figuro Illustré, which latter is its Christmas number. Both are elegant publica-tions. The Figuro, as a leading spirit and pro-tector of art, has suitable halls and salons to receive the bright stars of the stage, etc., who receive the bright stars of the stage, etc., who pass through Paris. And also aristocratically inclined, it extends receptions to crowned heads and princes. During the exhibition of 1878 it gave a banquet to the Commissioners. Since, it feted the Queen of Spain, the Grand Dukes of Russia, the Prince of Wales, the Shah of Persia, King Kalakaua, etc. The price of the Figure is three sous, but on Wadnedays and Saturdays as it is accompa-Wednesdays and Saturdays, as it is accompa-nied by an 'extra sheet, or feuilleton, its price a then four sous Intend giving in following letters other edi-torial interviews — of those papers especially whose reputation has crossed over our sea.

1.9 OHANGHIS Life on board these splendid and suborately furnishod steamers was, in the days telever allowars gridinged the continent, the realization of Oriental luxury. To-day, at the wharves of New Orienas, where forery years ago, there might have been seen at any moment a hundred of those wreat boats, gleaming white as coloseal symmetry in the turbid river, balconied, lattaced and binnacied like, an Zastern palace, with a score of gay disc fullering in the breeze, and full black towers, belching inty smoke, and vering the blue kay with their murky vapor, there are now seldom more than two or three. In a short, time there will be none, for they no longer seem to have, wristen in the commerce of the wort *Mess Oriens Plecoune*. While the enlabboot the The west - New Orleans Pleayune write the epitabliof the colosal river fleet, as other fournals in other times

have been called to write that of the stage coach, the ellpher ship, and the passenger packet in the Bast, Change is written on the face of all things, and "rapid transit" rules this bustling age. Will Wallace Harney writes for Harper's Weekly a poem: "The U.S. M. Mississippi Passenger Steamer," from which we extract. in this connection, the following magnificent lines:

. How changed since the flying swallow-tail At her flag-staff was symbolical Of the Pride of the River, childing The fat sait marsh of the bayou When the lords of the South came a-riding From the Gulf to the Falls of Ohio On business lively as pleasure; And the wealth of her gilded cabin Was rich with a richer treasure Than the Roman stole from the Sabine! What has become of her Master?

What has become of her Master? What has become of her men? Her damasks and lambrequen, Ormolu and alabaster? Her nostrils breathing benzen, When throes of her nighty engine Made chandellers clink and shiver To the throttle's hollow diphthong; And the coils of the shuous river Unwind like a flying whip thong. As she blows a smoky streamer (That pletured photographic The bends of the river traffic) In the nose of her rival steamer? What if some pickt worn plot

What if some night-worn pilot, What if some night-worn plict, By new cut or low sand islet, Hears the capstan song of her dead men; The pant of her engine churning. The pat of her buckets turning, And the long, soft cry of her lead-men, As he sees her head-light burning In the bends of the old dead river, As of old the bold Sir Bediver Saw the white barge of the king come!

The days of her glory are ended; Captain and capstan-song. And the phantoms she chased so long. Ended her noble winnings, That once set the river a-talking;

But the tall magnollas above her

Hang like a mourning lover, Dropping their immortelles In the long, unbroken swells That picture in polished emery Cut-water to cabin spar, Clear as a widowed memory Of the days before the war!

WATERVLIET.-Samuel McCleary writes: " Paul ays, 'There is a natural body and a spiritual body.' To the creedists of our day it is a very abstruse subject, and while a large army of preachers preach bout it, what do they really know about it? you ask ou want my evidence :

vorable conditions, eyes to see and ears to hear. I had a nephew who, as the neared the end of this life, saw his father, and called to his mother, who was in another part of the house. ' Mother, mother! come quick, quick! here is father!' He was perfectly rational meanwhile. has a daily circulation of 90,000. It has only a Another time a loving sister, near the moment of her departure, turned her eyes up as if seeing something house at No. 26 rue Drouot, is a large and quite Her daughter, standing at the bedside, said: 'Mother, what are you looking at?' She said: 'I was looking to see if there was any one among them that I knew When nearing the final struggle, reaching up her arms she said : ' Why can't they meet me half way?' This dear sister was perfectly rational at the time, knew well what she saw, who she was with, and who she wa

I am satisfied there must be a point, in passing from

tober 1str "The First Society of Spiritualists here has been obliged to suspend meetings for two weeks, on account of the court occupation of their room; and the family of its President, Dr. W. B. Mills, has been called upon to part with three of its members. Dr. Mills, who was in attendance at the Queen City Park Camp-Meeting; came home to find a granddaughter, thirteen years old, sick with diphtheria; and soon her biother of soven years was likewise affileted. The girl died 'September 8th, and the boy followed the hext day.; Then Dr. Mills took the parents to his country residence while the house was fumigated, and for a change of scene. Then the son-in-law was taken and soon followed the children.

Dr. Mills had intended having memorial services, but the sickness of the son-in-law interfered. The Soniety advertised memorial services for Sunday, but on Saturday word came that Mrs. Mills was sick, and the family were again afflicted. The services were held, however, and Dr. G. W. King, who had attended the son-in-law in his closing hours, gave an interesting account regarding his case; stating that he became convinced during his last days of the truth of immortality, and that his children came and called for him to join them. Addresses were made by Peter Thompson, Gen. E. F. Bullard, A. S. Pease and others. In the evening Dr. Mills came to tell us that Mrs. Mills was recovering, and also to tell of the consolation the son-in-law, Charles E. Cleaver, had derived during his last days from conversations with his little boy, gone before. The following preamble and resolution were offered and adopted:

offered and adopted: Wherea, The President of the First Society of Spiritual-ists, and his family, have been called suddenly to part with near and dear relatives who have left the mortal form to take up the life beyond, in the early days of their visible existence here; therefore, Reofeed, That we deeply sympathize with Dr. W. B. Mills and his family in their hour of sorrow; and trust that they may be consoled by the knowledge they have of the life tim-mortai that surely follows this transitory state of being."

Missouri.

KANSAS CITY .-- Mrs. S. W. Runyan writes: "Some time since, on my way home from California, I made a short stop at Denver, Col., visiting Mr. and Mrs. Philip Fox. Mr. Fox was an artist, and at the time of my visit was confined to his bed with spinal disease. Neither Mr. Fox nor his wife believed in Spiritualism, and laughed at me when I told them of proofs I had of its truth. Mr. Fox had a large oil painting he had finished previous to his illness. It was a meadow scene, and in the foreground the clover was so perfect it seemed one could pick the leaves. I admired it so much that he laughingly said, 'Mrs. Runyan, if spirits can come back to earth, I will come to you, and bring this picture, or a bunch of clover leaves.' My friend passed over about six weeks after my return home. The day I heard of his death Mr. Adrian B. Ormerod, a young medium here in Kansas City, saw and described to me perfectly the picture, and his control said, 'He brings you a bunch of clover leaves in his hand, just as he said he would.' It astonished me, for I had forgotten all about it, as it was said in jest, and we did not at that time expect to lose our friend."

# Michigan.

MAPLE RAPIDS .- Mrs. Lunt-Parker writes: "Circumstances enabling me to visit Haslett Park, I did so, and on my arrival was taken to the pleasant home of Mr. and Mrs. Burgess. Though almost strangers to me, they could not have done more for my comfort than they did if I had been their child. On the grounds I met with a warm welcome from many friends, and made the acquaintance of Mr. (and Mrs.) Haslett, the owner of the Park which bears his name. I found them to be earnest workers for the cause of Spiritualism. Mr. Haslett will continue the camp-meeting, as he has the past two years. He has very kindly given ground for the purpose of building a mediums' home. and it is hoped that the Spiritualists of Michigan will endeavor to make Haslett Park what its owner designs it to be, and that next year will find thousands more at the Park than did this. It is proposed to build a hotel on the grounds to assist the one across the lake (which this year was taxed to its utmost capacity) in the work of entertaining the visitors."

# California.

MARTINEZ.--A correspondent writes, in the course of a business letter: "I cannot express the pleasure derived in the reading of THE BANNER—and the spiritmessages in particular. How my heart goes out to those who are instrumental in the carrying out of such ı divine mission."

## Massachusetts.

BOSTON .- M. M. Holt, writing from Charlestown

# Banner Correspondence. New York.

them, and they tell you Paul says so! You ask them how Paul came to know, and they can't tell! But there are millions who can certify to the fact, and without going to Paul for it either. For one of the millions I answer without hesitation I know it to be a fact. But I say there is a spiritual body which has, under fa-

talking to.

the thought her dear aunt must leave the house and home.

Miss Parker's voice trembled as she replied: I have been expecting this, Sarah, but I did

not like to take any action until I knew cer tain. I will say this: I have tried to do my duty since I have been here, and have acted according to my own conscience, as you have by yours, I suppose. But since we cannot agree, perhaps I had better go."

Mrs. Mason remembered that Miss Parker had very little money, and it would probably be a hard matter for her to so arrange that she would be fairly comfortable.

"I would not have you leave until you have made some suitable arrangement. We will discuss that by-and-bye."

room.

# CHAPTER VII. THE REMOVAL.

Miss Parker returned to her room, quite crushed by the blow which at last had fallen upon her. For seven years this house had been her home. She came by Mrs. Mason's request, and must leave it by her request. Her thought turned to the little home she had left near this same city, and now she felt a longing to return to it.

Now she could manage to support herself there, now that she was alone, she could not see clearly, but she hoped the way would open for her.

At that moment, in answer to a knock at the door, she admitted Mrs. Mason. There was no lack of civility, on Miss Parker's part, in politely offering her a comfortable chair. Mrs. Mason straightened her cap and opened the conversation.

'You said, Amelia, that you had been expecting this change. It occurred to me that in view of it, you might possibly have had some thought in the matter as to what action you would take. I would like to hear your plans, if you have no objection."

'It seems to me I had better go back to my old home, Sarah. It is a comfortable house, and so near the city I may be able to let some of the rooms to lodgers. That would bring me some income; and I can do plain sewing and earn a little that way. You know, when sister Ellen was alive, we lived there very comfortably, and had all the work we could do."

But surely, you would not think of living alone there?

"If I get lodgers I shall not be alone; but I have no fears, as you know. I think the way will be provided.

. Mrs. Mason mused a little.

WYou know, Amelia, that you have been accustomed to sew a great deal for me, especially on charity work. I shall still need such assist ance, for which I would reasonably remunerate you. James could take the work back and forth. Of course I should want your word that there should be no communication with Doris." "Well, if I should decide to go there and take up such work, it would probably be worth my while to take some of yours."

sufficiently interested to consent to investigate the spiritual philosophy. He has already obtained some very curious facts through Lydia's writings."

'How glad I am to hear it! Have you any objection to his coming in here now? He knows much of our affairs already, and I am perfectly willing he should know about my business."

"Then I will call him in;" and Dr. Carroll stepped into the hall.

Mr. Brooks entered and seated himself near Miss Parker.

"You are doubtless surprised that I should have an interest in this matter, or allow myself to have anything to do with it; but I have had this interest awakened by conversation

with Dr. Carroll and investigation with our lit-They felt they were dismissed, and left the the friend here. There is something in it I cannot account for, and I intend to pursue my investigations until I arrive at some satisfactory conclusion. "I am aware that it is contradictory to the

teachings of the church, and to the religious views I have been taught, and have accepted." He spoke very gravely. "I accepted those teachings as truth, but if there is a truth be yond those teachings, I want it."

There was a little ring of determination and decision in his voice, though the words were quietly spoken.

Now please do n't let me interrupt you any longer

Lydia drew her tablet toward her again, and very soon her pencil began to move rapidly. She wrote:

Amelia, you must go to your old home. It "Amelia, you must go to your old home. It will be a great change for you, but a greater change is coming to Sarah. There is a work for you in Roseville, and when the time comes you will know what it is. Continue to be pa-tient and courageous. You will not be sepa-rated from Doris very long. Samuel Parker." Miss Parker read the message, and passing it

over to Mrs. Carroll, said: "If my father says that, he means it. I shall certainly go now. The best part of it is the hope that in some way Doris and I may see such other."

each other." Mr. Brooks looked inquiringly toward her. Miss Parker explained the new trouble. He was indignant. He paced the floor, and could not trust himself to speak for several minutes. "What will that poor child do?" he said. "Heaven help her! She is in the hands of a hard-hearted, merciless woman," said Dr. Car-roll; "and we are forbidden the house, and she is forbidden to come here. And now Miss each other.

is forbidden to come here. And now Miss Parker must go! It will be your turn next, Brooks. There's nobody now with whom she brooks. There is hobby how with whom she can have any companionship, except that old she-dragon, Miss Shallot!" "If Doris can live three years longer she can get away from it all," said Mrs. Carroll, hope-

Instantly Lydia picked up the pencil and wrote:

"In less than six months there will be a change. It is not best for me to say what change. It dannot be averted.—S. P."

change. It cannot be averted.—S. P." "Then we will hope for the best, for Doris's sake," said Miss Parker, folding up the message carefully. At Lydia's suggestion, she opened and dated it, "March 18th," and replaced it." "Mr. Brooks turned to her, and said: "If this prophecy proves true, it will be another thought added to the many I have al-ready had. I hope that some good may come from it," and he left them. "Lydia returned to her books, and the doctor to his office. [To be continued in next issue.]

L'INTRANSIGEANT

is not an admirer of Mr. Pasteur. It gives a list of seven patients who have lately died of the effects of hydrophobia, although inoculated repeatedly, each one, by the great inventor of the "safe curo." It hays stress on the fact that Mr. Pasteur's treatment shortens the lives of those affected by the terrible disease, as in these late cases none attained forty or fifty days, which is the usual run, but varied from twenty-six to thirty-six days. It is hard to say who is right. But I intend calling on Mr. Pas-teur and take down his side of the question

the natural to the spiritual, when the natural gives up and the spiritual becomes supreme; when we can see both ways. Such instances are frequent where conditions are favorable, and sometimes continue for hour and even days before death.

I recently had the pleasure, through the favor of a neighbor, Dr. Lothrige, of witnessing a new and interesting case. The doctor carried me over to our Shaker friends, about two miles distant, to see an old gentleman who was not sick, but very gradually dying of old age. I had known him formerly, but had not seen him for years. He was very much changed in appearance, but we readily recognized each other. His hearing, seeing and activity began gradually to leave him and as gradually new experiences came unknown to him before. 'Why, Samuel,' said he to me, 'I begin to see and hear spirits talk and sing most beautifully, whom I never saw nor heard before. I see and talk with my mother night and day, and with others, sometimes in English, sometimes in German. I have happy times. I am ready-only waiting my resurrection with a delicious foretaste of the reunions.' And there he is sitting-the brittle thread just ready to break, his pathway strewn with flowers-waiting, patiently waiting

never saw than that aged Shaker. Yes, I have more than faith in Paul, because what he knew, so do L" ALBANY .-- J. D. Chism, Secretary, writes: "The First Spiritual Society of Albany opened the season with Mrs. Carrie E. S. Twing, who occupied the platform the mornings and evenings of Sept. 16th, 23d and 30th, those dates closing her fourth engagement with this society within the past year. She is so well liked by all who have heard her, and has assisted the society so materially, that an engagement has been made for next April or May. Her control 'Ikabod,' with his unique flow of language and witticisms, is a favorite with everybody, and the truthfulness of his tests has done much to convince strangers that there is something in this philosophy that is worthy of investiga-

Mrs. Nellie J. T. Brigham lectured for the Society Friday evening, Sept. 28th, upon selected subjects, one of which, 'Is Christianity an Offshoot of Pagan Mythology?' was handled in the fine logical manner peculiar to this noble lady, and many church-members who were present declared themselves delighted with her arguments. Mrs. B. will lecture here every four weeks the coming winter.

The Ladies' Spiritual Ald Society has begun the campaign in earnest, and gives promise of doing good work to assist the Society the coming season. The Friday afternoon meetings are well attended; at six o'clock supper is served to the members and their friends at one dime each.

They are to give a series of seventeen dancing socials in Van Vechten Hall, and have engaged the best orchestra for such an occasion in the city. The first social took place Sept. 26th, and was a grand success. over two hundred persons being present. We have found these socials do considerable good by attracting many young people to our hall who find that Spiritual ists are not such 'dreadful people' as they have been taught to believe them.

The speakers engaged are as follows: Dr. C. T Buffum for October; Edgar W. Emerson for week nights, Oct. 10th, 19th, 23d and 30th; Frank T. Ripley for November; Mrs. E. A. Cutler for December; Prof. W. H. Peck for January; J. Frank Baxter for February; Mrs. Ida P. A. Whitlock for March; Mrs. Carrie E. S. Twing for April or May; Mrs. H. S. Lake for June.

THE BANNER is a welcome visitor, and leagerly sought for by many of the friends. We have a partial promise that it will be placed on file every week in the reading-room of the Young Men's Association of this city."

SARATOGA SPRINGS .- E. J. Huling writes, Oc-

District, reports that Dr. W.A. Hale has returned from his visit to Maine and the camp-meetings, and can be addressed 46 Russell street.

# Queen Victoria's New Empire.

Scheme to Absorb Africa as India was Conquered and Absorbed.

Within a comparatively short time-says The New York World-Queen Victoria has, quietly and almost unobserved, succeeded in adding to her dominions a vast empire, almost continental in size and peopled by some seventy millions of industrious and relatively prosperous inhabit-ants. The immense tract which has just been constituted as British territory extends from Zanzibar northward as far as Abyssinia, with a seaboard of over seventeen hundred miles in length. Westward it reaches to beyond the Victoria Nyanza and the other great lakes from which the Nile takes its source, and includes he finest lands and richest markets of Central Africa.

Mindful of the fact that England owes her Canadian dominion and her great Indian Empire to the Hudson Bay Company and the de funct East India Company respectively, Lord Salisbury's Government has in the present in-stance proceeded with the same characteristic caution.

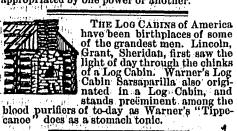
A royal charter, based on the lines of that of the old East India Company, has been granted to a powerful association, promoted chiefly by Lady Burdett-Coutts and constituted under the name of the East African Company. The latter is authorized thereby to take possession of the district in question, to exercise justice, to collect revenue, to deal with refractory sub-jects "by force of arms," and, in fact, to wield all the power of a semi-independent government

With laudable foresight the charter states that the extent of the territory westward of the great Central African lakes "has not as yet been exactly delimited." But as the Chairman of the new Fort African Compute in the mil of the new East African Company is the mil-lionaire Scotch merchant Mackinnon, who is the principal shareholder in King Leopold's Congo enterprise, it may be fairly taken for granted that within a short time the clutches of John Bull will merch which the start of the start of John Bull will reach right across the African

Without discussing the incredible impudence of Lord Salisbury in thus granting to a London company arich, prosperous and populated coun-try to which he has no vestige of a right, it is most interesting to watch the absolutely cold-blooded manner in which John Bull proceeds to satisfy his notorious land-grabbing instincts. A comparison of the boundaries of the British Empire in 1837, when Queen Victoria ascended In property in 1837, when Queen Victoria ascended the throne, with those of to-day is extremely instructive, and the question arises as to what measures England will be driven to adopt for the purpose of gratifying her greed when, in a very short time, every speck of land between the North and the South Poles will have been annonriated by one power or another appropriated by one power or another.

THE LOG CABINS of America have been birthplaces of some of the grandest men. Lincoln,

Hisband (lust home from the city)—"My angel! cry-ing! Whatever's the matter?" *Wife*—"They've-awarded me-prize medal—State fair (sobbing)—f' my sponge cake!" *Husband* (soothing!)—"And I'm quite sure it deserv—" *Wife* (hysterically)—"Oh-but itsaild—'t was—for,the best specimen—o' concrete." —*Time.* 



# BANNER OF LIGHT.

# **OCTOBER 13, 1888.**

Converses the highest that how we do the beak work we can, and then we feel something raining up within the did not the did th

are going to have a home, a natural home, where the loved ones gone before will enfold you in their tender embraces, and your soul shall be satisfied. It tells you that death is a friend, who will lead you to this. You may not see the forty and four thousand perfect men, standing about the throne of God, nor those wonderful animals, nor those mystical rivers, but you will find something infinitely better-home, a home like this of earth, only with fairer skies and greener fields, with sweeter flowers and purer streams. It will be our home. Do you say this is too material? Why, what are these flowers, but spirit manifesting itself in form? Is there anything unreasonable in the statement of facts? Facts are stubborn things, and I tell you this fact: That world is a natural one, as natural to the soul of man as this world is to his body; yes, and more so, because it is higher, it is more developed.

But somebody asks, "What are you going to do with all the wicked?" Going to take care of them, just as you ought to have done before you hung them; going to water them with the dew of sympathy, to warm them with the sunlight of love, to quicken them with the penetrating power of truth, until in the place of the desert waste will appear the fruitful garden, and their lives shall bud and blossom, and bear harvests of good. Instead of sending them to hell we are going to send them to school, and we are going to have good teachers for them. They will be under the law of love, but it will be discipline as well, and the discipline will be a process of education. Then we have to take care of the babies you do not know how to bring up. Does n't it need a natural world for this? You cannot find anything between the two lids of the Bible that tells you whether the little soul whose life-boat floated away upon eternity's ocean before it had hardly touched the river of time, ever becomes anything but a blank page or not.

Spiritualism comes to tell you that Nature, who has taken your babe from you, knows how to care for it. You did not. You loved it well enough, but you did not understand its organism. You did not know how to live while you were clothing it with the mantle of your being; you did not know how to give this little soul the right kind of a starting-place, and so it broke from its moorings and drifted away. We have taken it up; we have cared for it and educated it. Such souls I see standing beside some of you this morning. They say: "I passed from earth a babe. This is my mother. She does not know I am a man, or a woman. Why? Be-cause no religion ever taught it." These souls say: "I am waiting for my mother. She does not know me, but I shall be sure to know her, for I have been brought to see her every day since I went away, and when she comes I shall introduce myself and make my claims." Did that message ever come to earth before? I anr. Never until it was brought to you by

[We have a vague notion that Martin Luther

raised his friend Philip Melanchthon from a death-bed, on the same principle as the above. There may liave been some MAGNETISM as well as MIND in all these cases, to which the modern "metaphysical healer" might do well

to look.-En. T. W.]

Written for the Banner of Light. A RAY OF LIGHT.

# When the world is hushed in slumber, And the stars peep from above-Care no more our minds doth cumber, And our hearts are filled with love;

As we think of those departed. Passed beyond the mystic gate, They, the happy, merry-hearted, Who, in fields elysian, walt;

Then before our vision glances What we never view by day,

As though form were given to fancies To illume our earthly way.

And we see our dear ones gliding From the "unseen" to our side; Who our fears so gently childing, Tell they e'er will with us 'bide. Then we know, and bless the knowing.

That a ray has pierced the gloom: SPIRITUALISM light is throwing O'er the pathway to the tomb!

M. K. P.

# Simmesport, Pa.

# **Reception and Presentation.** To the Editor of the Banner of Light :

To the Editor of the Banner of Light: Saturday, Sept. 29th, a reception was given Dr. George A. Fuller, by Mr. and Mrs. H. C. Berry, at their residence, 70 Lincoln street. A large number of his friends were present. After music Mrs. Berry, under control of her spirit guides, gave an invocation, followed by read-ings by Mrs. Hattie Parker, and remarks by Mr. T. P. Beals, and others; several mediums were controlled by their spirit guides in a man-ner very satisfactory to those present. but the interest of the evening reached its height when Mr. Berry arose, and in a short but well-chosen speech presented Dr. Fuller, in behalf of his Portland friends, with an elegant gold watch charm, and a gold pen and pencil combined. Dr. Fuller, although taken completely by sur-prise, thanked the friends in a feeling manner. Later in the evening his spirit guides also

prise, thanked the friends in a teeling manner. Later in the evening his spirit guides also thanked the friends for their interest in their medium. By request Mr. Berry gave a few ex-periments in Psychology. Bro. Fuller goes out from our midst with the sincere wishes for his welfare of all the Spiritu-alists of Portland. May he find as true friends in the South as he has in the North, is the de-sire of his friends in the Pine Tree State. H. Portland, Sept. 30th. Portland, Sept. 30th.

SF For the first time this year the "Phan-tom Ship" has been sighted off Block Island. The peculiarity of this appearance consists in it always being seen at various points, with the same results in the way of description. In other words the spectators all tell about the same story. This night the great blaze was witnessed by a lady at Noyes Beach, two gen-tlemen at Watch Hill, several members of a family in Charlestown, and so on. No one has family in Charlestown, and so on. No one has yet been able to account for this wonderful sight It seems like a ship on fire, and is generally visible for some minutes. Old residents of Rhode Island claim that it is the ghost of the was led to destruction over a century ago, by was led to her rule in over a century age by the wicked Block Islanders. The crew was murdered, the vessel plundered and burned. Strange as it may seem, the theory of the "phantom ship" is held by many intelligent persons. Whittier's poem on this uncanny appearance is one of the most beautiful things in the language. The "Spook Schooner," as one of the natives calls this curious light, is said to make its appearance usually after a storm.-Eleanor Kirk, in Cape Ann Advertiser, Sept. 28th.

NEWA IE K. N. J. - Meetings will be held every Suff day evening at No. 129 Congress street. commencing at 7 octors, Mrs. II. U. Dori, Secretary. "Wir: 120 1718, http://www.secretary. by First Spiritumi Association, at Brant's Hall oth and Frank In Archine. Samuel Penderthy (at Hole Westeran), Sec retary.



BY A. B. RICHMOND, Esq.,

mber of the Pennsylvania Bar: Anthor of "Leave oun the Diary of an Old Lawyer," "Court and Prison,"" Dr. Grosby's Caim View from a Law-yer's Standpohn," "A Hawk in an Eagle's Nest," Etc.

yers Standpiont," A nowk in an Eggle's Nest," Etc.
This able and comprehensive work should be read by overy thoughtful man and woman who has heard of the Sepbert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as a writer, will at once ensure the confidence and attention of the reader, will at once ensure the confidence and attention of the reader, will as a writer, will as one more the confidence and attention of the reader, has in this volume replied to the "Preliminary Beport of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well almed and well strick, each blow tells, and must carry conviction to every thoughtful mind.
Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fariend pust returned from Casadaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the frand. His experience there convinced hain of the genuineness of a least a portion of the generated blin of the generation, and be accordingly wrote his *Opén Leitre to the Spielter* (led spirit mailfest, once convinced that the so-one do occur in many instances where fraud is out of the question, be gained spiritual spirit head of the generation of the best limits. One convinced that the so-couse to the from and wields bis weapons with strong, unerring aim in defense of the trans and human progres.

question, he gainantly and tearlessly comes to the from and wields his weapons with strong, unerring aim in defense of truth and human progress. After a happy and appropriate introduction of the subject, with all needlin explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Lef-ter to the Seybert Commission"; Chapters H., HI. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism; Chapter VI. has for its mouto "In my Father's House are Many Mansfons"; Chapter VII. contains C. C. Massey's Open Letter on "Zöhlter" to Professor George S. Fullerton; Chapter VIII, gives an incident which took place in 1884 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occa-sion by Professor Robert Hare, etc., Chapter IX con-sists of the "Report of the London Dialectical Society," made in 1863; Chapter X. gives Trofessor Crooker's testi-mony from his "Researches in the Phenomena of Spiritual-ism"; Chapter XI, gives further testimony from two wit-nesser; Chapter XI, "Summary," and the Proscription. close the volume.

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"Agassiz and Spiritualism." This volume contains saveral letters written by spirits who, while in mortal, were officers of Harvard College, and now freely write out confessions that they were wrong in making that far fanned attack upon Modern Spiritualism in 1857 miscalled *The Harrard Investigation*. These letters are to be so valuable as history in future times that they merit a place in every family library, deserve to be carefully read now, preserved and handed down to posterity. They came forth in response to letters written by a graduate from that college, who was the personal friend of those officers, and yet their contestant at the time of the sham Investigation. He supplements the correspondence with his views of the timelines, aims and operations, present and prospective, of Modern Spiritualism itself. It is a unique and instructive work, by one thirty four years a Spiritualist and eighty four a mortal. INDEX.

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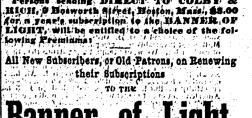
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# Col. Ingersoll and Metaphysical Science.

Col. Robert G. Ingersoll has his ideas on doctors, and physics, and medical treatment, as well as on some other subjects, and in connection with the illness of his friend, Mr. Conkling, he said :

There is altogether too much gloom about most sick chambers. People tiptoe in and about, most sick chambers. People tiptoe in and about, and wear long faces, and act generally in a way that would make even a well man sick, and is bound to make a sick man worse. I believe many a man has been hurried across the dark river by his horrible, soul-depressing treatment who might have become well, and strong, and useful if he had had more sunshine and fresh air in his room, or the odor of flowers to offset the arcell of the drugs and smiling houghil counin his room, or the odd of howers do have the smell of the drugs, and smiling, hopeful coun-tenances about, instead of woe-begone visages, whose every glance betokens the loss of hope, and the belief in the speedy dissolution of the

and the before in the specify dissolution of the pain-racked patient. "I had a friend once named Haley, a royal good fellow, of whom I thought a great deal. On one occasion I received word that my old friend was dying, and wanted to see me, so I went over to his house. I met his wife, and she had a free as long as the moral law and ten went over to his house. I met his wife, and she had a face as long as the moral law, and ten times more uncomfortable. Well, I went in to see Haley, and there he lay, counting the mo-ments in a bitter fear that each would be the last. I do n't know what particular disease he was troubled with, but either that or the medi-cine had turned him a vivid saffron color. 'Haley,' I said, 'I'll be hanged if I want to die with such a complexion as that. You would be in a pretty plight to go mooning about the other world looking like a Chinaman.' I went on for a few minutes, when the poor fellow began to enter into the spirit of the subject himself, and I showed him his face in a looking-glass, and that brought a smile. Then I turned to his weeping wife, and told her to cheer up, that Haley was not going to die; that he was good for twenty years to come.

"The trouble with your husband is that he is scared to death,' I said. 'You all come in looking so downeast and sorrowful that you give him the impression that he is done for, and take away all his courage to fight against his sickness.'

The stoget com Morrisville and Store will carry passentiate away all his courage to fight against his sickness.
"Well, the result of all this was that Haley commenced to mend, and time and again since then he has said that my visit saved his life.
"On another occasion thiore was a Major in the army, whom I, knew, very well. He was taken ill, and believed he was going to die. I believed he was simply homesick, or something of that sort." Well, Tworte his obtuary, and want to see him in his tent."
"Major," said 1, 'you are so sure of dying that I have written your oblitary, and want to readilt to you." He protested, but I went on with the reading, and detailed every pleasant incident of his life. Before I finished a smile finished across his face. After the oblitary I for the following stations to Hilbsoro' Bridge: Provide the was simply concert. The state of his wildow's second marriage.
The stage from Morrisville and Store will carry passent.
The stage from Morrisville and store will carry passent.
The stage from Morrisville and extra trip on Sunday from Store or and reduced to the was simply homesick, or something supposed to have the following stations to Hilbsoro' Bridge: Private the oblitary I for the following statione to Hilbsoro' Bridge: Private the oblitary I for the following statione to Hilbsoro' Bridge: Private the oblitary I for the following statione to Hilbsoro' Bridge: Private Amage and the state of his wildow's second marriage.



# Vermont State Spiritualist Association.

Vermont State Spiritualist Association. The Twenty-First Annual Convention of this body will be held at the Waterbury Hotel, Waterbury, Vt., Friday, Sat-urday and Sunday, Oct. 19th, 20th and 21st, 1888. Speakers Enganed and Ergeted-Joseph D. Stilles, of Wey-mouth, Mass.; Hon. A. E. Stanley, of Leicester, Vt.: Mrs. Abbie W. Crossett, of Waterbury, Vt.; Mrs. Fannie Davis Smith, of Brandon, Vt.; Mrs. Emma L. Paul, of Morrisville, Vt.; Mrs. Sarah A. Wiley, of Rockingham, Vt.; Mrs. A. P. Brown, of St. Johnsbury, Vt.; Lucius Colburn, of Benning-ton, Vt. We regret to say to the many friends of Mrs. Lizzle Manchester that sike has an engagement for the month of October, and cannot by present. *Music*-The Duxbury Glee Club, noted for its sweet, soul-stirring inspirational sougs, has been secured for the endor

Music-The Duxbury Giee Club, noted for its sweet, soul-stirring inspirational songs, has been secured for the entire meeting.
 The first resident Mirk Abble W. Crossett; poem by J. D. Stiles, the President, Mirk Abble W. Crossett; poem by J. D. Stiles, Minum secured for the occasion are Joseph D. Stilles; Mirs. M. K. Morran, of Woodstock, Vt.; Dr. Bronson, of St. Albans. Dr. S. Locke, of Newport Center, Vt., elairvoyant and magnetic healer, will be present during the meeting. During the Convention J. D. Stiles will hold two of his won-derfully convincing test seances, giving dates of death, age, occupation, and description of friends passed to spirit-life, so minutely that they will be readily recognized. Mirs. Mor-gan will also give tests from the platform.
 Waterbury is one of the finest plazes in the State for hold-ing Conventions, it being on the line of the Contral Vermont Ralinoad, and having the best hotel accommodations. As this is the Annual Convention, and the time for election of officers, it is desired that there be a large attendance.
 The resolution in regard to amending the Constitution so as to omit the fall or winter Convention will be considered. *Board* at Waterbury Hotel SLO per day. Single meals, 35 cents. Horsekeeping 75 cents per day. Single fored, 25 cents. Horsekeeping for the whole time of the Convention at rea-sonable rates.
 *Round Trip Tyckets* for fare one way over the Central Ver-mont, Passumpsic and Montpeller procure tickets to Montpeller and Weils Rilver Baliforad must call for round trip tickets to attend the Vermonit Baliforad. All must be sure and observe the above instructions.
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phenomena above specified, together with others, numer-ous instances are narrated. The author says that the book has been written in the in-tervals of a busy professional life, which fact has proved of advantage; for, while as careful as possible not to be carried away by enthusiasm, or by imagination, in a region wherein there is much scope for their action, the disjointed method of working he was compelled to adopt operated as a protec-tion against a surrender to mere fantasy. Demy 8vo, cloth, pp. 256. Price \$2.50, postage 15 cents. For sale by COLBY & RICH.

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Light on the Way.

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Thried andes of opinion to which correspondents give ut-terance. We do not peruse anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confor a favor by drawing a pencil or ink line around the article he specially desires to call our attention to. When neost-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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Defore the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

## Meeting of the American Board.

The American Board-the "A. B. C. F. M. -has been in annual session at Cleveland, O. its previous session being held at Springfield, Mass. It was well attended, as the reports state, and the opening address was made by Rev. Dr. Storrs, of Brooklyn, N. Y., the President chosen last year. The Home Secretary, Rev. Dr. Alden, recommended an increase of contributions of \$150,000 for the coming year, making a total of \$750,000. A writer in the Boston Transcript, signing himself "An Orthodox Congregationalist," states that the anxiety has been great to know what the American Board would do. He admitted that nothing was expected to be done with reference to the questions which have been agitating the denomination for the past two years, the conservatives, or hold-fasts, being determined that presented, should be thrust aside without dis-the Simply just and honest a manner. And that those questions should not be presented, or, if cussion. The liberals did not appear to be pres-

select the officers or manage the campaigns. The home secretary can sit in his chair at the action of the prudential committee of the close | many." corporation. He may become obnoxious by his course to a large proportion of the churches, but the latter have no remedy."

This is evidently no overdrawn picture. That there is an irrepressible conflict going on atively unexplored field of research. And in in the great body of Congregationalists, is too spite of the difficulties attending such research, obvious a fact to admit of denial. And it is no less obvious, or if not obvious it is true, that this conflict is waged over the inevitable expansion of views of a creedal nature which is relations of our nature." the result of a larger knowledge and an extending human sympathy. To think of keep-

ing the affections of men in the iron straitjacket of rigid old Calvinism forever, is as preposterous as anything well can be in the face of advancing civilization and the consequent fraternization of the human race.

# The Next Step.

The Sioux Commission having practically failed, according to last advices seventy-two chiefs were on their way to Washington to confer with the President regarding the proposed treaty. Among them were named Sitting Bull, Mad Bear, John Grass, Big Head, White Swan, Charger, Little Ghost, Medicine Bow, Iron Nation, Big Mane, Swift Bear, Two Strike, American Horse, Capt. Sword and Wezee. Red Cloud is put down only as "probable."

John Grass, it is reported, stands ready to guarantee that every Indian on the reservation, including himself and all the chiefs, shall sign the treaty if the government will pay them \$1 per acre for the 11,000,000 acres of land, but himself and his followers positively refuse to come to terms at fifty cents an acre. He also stipulates that the \$11,000,000 from the sale of the land shall be immediately deposited to their credit. They want this mony to be used as a perpetual fund to help them toward civilization. They believe this is the last treaty the government will ever make with the Indians, and therefore they desire that it shall-if the land must go-be productive of some solid financial backing for the Sioux nation in the future. The treaty as heretofore offered the Sioux has for its central feature the allotment of land in severalty to the individual members of the tribe, from which they are to derive their future support; while at the same time the tribe is to sell o the government all the rest of their lands, after the allotment is completed, for fifty cents an acre, the amount thus obtained to be held for the benefit of the Sioux nation. The lands thus sold to the government are to be resold by the latter to settlers. The amount of land estimated to be left after allotment is some eleven

millions of acres. The money they would receive from such sale would therefore, according to the terms of settlement proposed by the government, amount to but five and one-half million dollars. The assumption put forward by the whites who

favor this plan of allotment and sale-and it is nothing but an assumption-is that the best lands will of course be included in the allotment, while the lands sold to the government will be the poorest. Those who know anything at all about past dealings with the Indians by our government do not need to be told, however, that this is pure fiction! Unless human nature as generally known has undergone a very great modification, amounting to a radical change, it is preposterous to expect that any treaty that is likely to be proposed to the Indians in which their lands are at stake will either execute itself or he allowed to be executed in prompted the instant the present treaty wa mission appointed to go and try to induce them to accept its terms. The Chairman was Capt. Pratt, the head of the Indian school at Carlisle: Cleveland of Dakota. Nothing could look on posal and personnel. But the Indians opposed the whole thing from the moment it was laid before them. And they stand out against it up to the time of sending their chiefs as their representatives to Washington.

sinews of war, but have absolutely no power to hinders the success of others. All such phenomena must be studied with peculiar care. Nothing is more remarkable than the fact that Missionary House and select or reject appli-cants for missionary work, subject only to the under consideration, should be disbelieved by

Professor Everett is compelled in reason to add that " the student and thinker who would enlarge the boundarles of human knowledge has, in such phenomena, a vast and comparhe acknowledges that discoveries in this field 'would do more than almost anything else to shed light upon the most interesting facts and

# "Lost Volition."

Words are very convenient things, so to speak, for parrying and modifying the significance of facts, as well as for concealing thoughts. It is again illustrated in an almost unconscious, and therefore innocent, way in the account of what happened recently in one of the revival meetings conducted by the "boy preacher." Revivalist Harrison, in the old John-Street Methodist church in New York. The account states that the pastor, Rev. Mr. Bowdish, was approaching the end of his morning sermon from the pulpit, when he suddenly threw up his arms, tottered back from the pulpit desk, and fell seemingly unconscious into his chair. He helped into his study, where for the space of three or four hours he rested in the grasp of what was called "the mysterious power." unable to lift a hand, but feeling "a delightful sen-

sation of rest and peace and joyfulness.' He subsequently stated, in explanation, that he had been simply overcome by the Divine Spirit, of whose power he had been speaking. He had at no time lost consciousness, but while he felt a supernatural increase of spiritual and mental strength he had temporarily lost polition. The world, he said, would scoff and fail to understand, but there were those, and many, too, who would be able to comprehend the incident, and would not be made sad.

The substance of it all simply is that the Rev. Mr. Bowdish was on the evel of becoming entranced, and from apprehension of the consequences professionally made a resolute effort (in which he so far succeeded) to break away from the influence which was operating upon him, and tottered back from the desk at which he was speaking. The old-time Methodists were wont to hold "the power" in high esteem. and this was neither more nor less than spiritual influence. The Methodists of to-day, however. scoff at and deride it, in public at least, whatever they may think of it privately. Dr. Bowdish is evidently a subject of this "power, in other words an inspirational medium, and in the instance recorded above just escaped from being entranced. How loval can a minister claim to be to spiritual truth and power, who, for any reason, is afraid to confess its control when it would clearly work the largest good.

The Great Eastern Steamship. This huge vessel, which at the time of its building was meant to eclipse all other vessels. was beached recently near Liverpool, where she is to be broken up. The ship was originally intended for the Indian and Australian route by the Cape of Good Hope; but except for the laying of the Atlantic cable she has practically been of no service to her owners. Just now it is in order to remark that when Cyrus W. Field first started the idea that it was feasible to lay a telegraph cable across the Atlantic and got capitalists to invest with himself in the enterprise-accounts of which we had perused at the time in the newspapers-we paid a visit to Mrs. the Sioux Indians comprehended without being Munson, an excellent trance medium, who was located in Lagrange Place, Boston. After proposed to them. Three men formed the com- having had some conversation with her upon the subject of laying the cable, in which she gave it as her opinion that such an enterprise would never prove a success, she was entranced Judge Wright, of Tennessee; and Rev. Mr. by a spirit giving the name of FRANKLIN, who said he was with other intelligences deeply inits face more plausible, both as it regards pro- terested in the matter, and declared-contrary to the medium's opinion-that although the first attempt would prove a failure, success would eventually be attained, as those in spiritlife who had inaugurated the project a long time ago, had fully prepared for all earthly contingencies-the building of the steamship Great Eastern herself having been brought about expressly for the purpose of laying the cable at last. The result is before the world to-day. The mammoth ship was launched Sept. 7th, 1859, and the cable was successfully laid by her. And this was not all her good work in that direction: Between 1869 and 1874 the case, that upon coming to Washington "the the Great Eastern successfully laid some of the most important of the other telegraphic cables across the Atlantic; also cables in the Mediterranean, in the Red Sea, across the Indian Ocean, across the equator from Europe to Brazil, etc.

Death Painless, Because Natural. One by one scientific writers are coming to endorse-without knowing it, frequently-the statements made by Spiritualist mediums, at the prompting of their guides. One would naturally suppose that testimony, as to the painlessness or its opposite of the act of leaving the mortal form, which comes directly from those who have personally experienced the final transition, and are now excarnated intelligences, would be received without question, especially by the church-science having a leaning toward agnosticism in matters 'supramundane." But this evidence of returning spirits is always to the effect that the act of death is as natural as that of falling asleep, and thus materially detracts from the awe and painful solemnity with which the ministry, for their own private ends, have endeavored in the past to surround what they prefer to call: "The Last Great Change." They therefore will have none of it.

Science, however, comes frequently to the rescue, in this modern day, and all unconsciously it may be, seconds this declaration of manifesting spirits that the act of dying is absolutely free from suffering-insensibility to mortal pain always preceding it.

A writer in The Forum for October says-and beyond power of contravention-that "any anguish that may attend mortal illness ceases before the close, as thousands who have recovrecovered sufficiently in a few moments to be ered, after hope had been surrendered, have borne witness. Sudden and violent death, shocking to the senses, may not be, probably is not, painful to the victim. Drowning, hanging, freezing, shooting, falling from a height, poisoning of many kinds, beget stupor or numbness of the nerves, which is incompatible with sensation. Persons who have met with such accidents, and survived them, testify to this. Records to the effect are numberless."

# It Still Lives!

We spoke last week of the Spiritualist Convention held in Barcelona, Spain, in September. There is a peculiar significance in the fact of that city being the scene of this convo cation, since but little over a quarter of a century ago its inhabitants were called upon to witness a gathering on its Esplanade of an entirely different character. Our Paris correspondent, Henry Lacroix (an interesting letter from whose pen will be found on our second page), forwards us a photograph bearing on the particular episode to which we refer. It represents the public square, with a small grove of trees in the left, and several church spires in the right and centre distance. The front of the picture is devoted to a tumultuous crowd of people surrounding a Roman Catholic prelate. who, dressed in full canonicals, holds with his left hand high aloft the crucifix, while his right applies a lighted torch to a pile of condemned literature. Readers of THE BANNER will be interested to know that this literature is Spiritualistic-since the inscription accompanying the picture runs as follows:

"This day, 9th October, 1861, at 10:30 A. M., on the Esplanade of the City of Barcelona, or the spot where criminals are executed, by the order of the Bishop of the city 300 spiritual volumes and pamphlets were burned, including the Book of Spirits by Allan Kardec."

Here we have again the old story of earthly power put forth in the interest of a creedal hie rarchy to stop the Dawning Light-but put forth, as ever, fruitlessly, for the world moves, and a largely attended Convention of Spiritual ists has just been held in Barcelona!

# A Protestant "Indulgence."

A story is current in Unitarian circles that a lady of Orthodox belief recently went to a distinguished college President of the same creed with herself, and inquired of him if he hought Rev. Dr. Peabody, who is a well-known

# **OCTOBER** 18, 1888.

# Decease of a Spiritualist Pioneer.

DR. J. L. NEWMAN, one of the most successful among the many practitioners of magnetic healing which the Modern Dispensation has called out from among the ranks of the people. passed to spirit-life on Sunday morning last. at his office and residence, 81 Bosworth street, Boston.

Hoston. He had been suffering from an indisposition (pronounced rheumatism of the heart by his attending physician) since Thursday, Oct. 4th, but was able to go out, and see friends on that day. He grew worse on Friday, so that it was thought necessary to call in assistance in caring for him; and Mrs. Mercle L. Godfrey, of Bos-ton, (notice of the remarkable cure of whose daughter by Dr. Newman, of a serious spinal difficulty, appeared in THE BANNER some years since) attended as a kindly nurse, filled with feelings of gratitude, to the needs of the sick man till he passed away. At 4 o'clock A. M. on man till he passed away. At 4 o'clock A. M. on Sunday he received a shock which seemed to deprive him of consciousness, so that he ex-hibited no signs of recognition of those around him, and at 7 o'clock he ceased to breathe.

Dr. Newman was one of the very earliest in-vestigators of the spiritual phenomena in this vestigators of the spiritual phenomena in this part of the country, and afterward witnessed the manifestations in presence of some of the most glifted mediums in the world. He was a firm and consistent Spiritualist, and has ac-complished much good for humanity during his long and useful life. In his business relations we have for the many years he has resided in our building ever found him a genial compan-ion and a reliable man. He was börn in Washington, N. H., March 12th, 1820, and was consequently, at the time of

12th, 1820, and was consequently, at the time of his decease upward of 62 years of age. He received his early education in the common schools, Marlow Academy, and by a private tu-tor. He made Boston his home since 1857, with the exception of two years spent in California. His remains were taken to Washington, N. H.,

on Monday last for interment. Thus closes the mortal experience of another of the earnest and fast lessening band who have from the earliest days of the movement lent their energies to its advancement among men

# Works that Should Be Bought and Read.

The fact is well known to our readers that the veteran Spiritualist. Mr. A. E. NEWTON of Arlington, Mass., wields a trenchant pen; that he has had a vast amount of experience in regard to MODERN SPIRITUALISM in every phase; that he is an honest man, and hence reliable: therefore what he says should have full weight with all good people. THE BANNER advertises several of his works, viz.:

"THE MINISTRY OF ANGELS REALIZED," giving an account of the author's conversion to Spiritualism, etc., etc.

ANSWERS TO CHARGES PREFERRED BY THE CHURCH," with an account of the trial, etc. "LESSONS FOR CHILDREN." [this our Lyceums should use] on Anatomy, Physiology and Hygiene.

THE BETTER WAY," an appeal to men in behalf of Human Culture through a Wiser Parentage.

"THE MODERN BETHESDA, or The Gift of Healing Restored "-a work of three hundred and twenty-two pages-being an account of the life and labors of the great healer, Dr. J. R. NEWTON, who was as much superior to the (so-called) "Christian Scientists" as it is possible for a human being to conceive of. This important work should be in the hands of every intelligent person in the land, as it contains potent observations on the nature and source of the healing power, the history and conditions of its exercise, etc. Any one at all affected with the present "craze" that is prevailing in the land under various "metaphysical" aliases, will, on reading this book carefully, we venture to say, soon be cured. . . . of that sort of thing.

# Hon. Warren Chase.

Most of the toilers in the Spiritualistic field have had to undergo severe experiences, as have all pioneers in efforts for the uplifting o humanity during the many years that have elapsed. One by one the veterans in our cause are passing away to a more congenial state of to answer his questioner that the Doctor | being, but some remain with but a small moiety was certain to be saved. The point of the of this world's goods to cheer them in their old story is alleged to be this: some years before, Dr. | age. Our worthy brother, Warren Chase, who is over seventy-five years of age, may be classed an honorary degree from Harvard College for | in this category, and it is pleasant to know that friends are coming to the rescue, as will be seen by his letter in another column. Those who may feel disposed to aid him still further, should remit to his address, which is Cobden, Ill. All funds so received he will duly acknowledge.

ent in such strength as at Springfield. Nevertheless, he did not infer from this fact that this policy of the majority was going to silence the minority or circumscribe their influence. The minority is too powerful, both in numbers and character, to be silenced in such a way.

This aggressive orthodox writer asserts that if the liberal minority are not heard at Cleveland, they will be pretty sure to be heard at home. He pronounces the advocates of the liberal policy in the denomination in sending out missionaries, to be among the ablest and most devoted laymen and ministers in the denomination, as may readily be ascertained from the action of the numerous councils for ordaining and installing clergymen during the last year. The conservatives, he says, have made some most persistent attempts to prevent the induction into office of those who are known to be sound in the essentials of the Orthodox faith, but who are known to be liberal on some minor points. In almost, if not every, case these attempts have failed. In the latitude and neighborhood of Boston, he declares it would be difficult to organize a council of any church which would reject a liberal man who sought ordination.

He further asserts that it is most emphatically true that the reform in the denomination has made rapid advance, and that it will continue to advance in the future. He says there is not the slightest indication of a retrograde movement. The gross injustice done some of the most devoted young men who have ever pre sented themselves to the prudential committee of the Board for missionary fields, he says, cannot be forgotten; and not until that stain is wiped out will the Board, he predicts, have the place it once had in the affections of a large proportion of the church. "Broad Christian men of this day "-is his language-" will not reference to "phenomena, the nature of which ment, the butterfly actually allowed him to long tolerate a corporation which has no close is not yet settled in the minds of men generally, alliance with the churches, and which perpetu- though a belief in their being the expression of ates its own existence. The Board does not some heretofore unrecognized agent has been represent the churches, and the latter have no slowly gaining ground." voice nor vote in the election of new members or officers; neither have they a vote on any Everett, "are those which come under the genmeasure which may be proposed. The people | eral heads of animal magnetism, clairvoyance attend the meetings, listen to reports or speech- and the like. In these, supposing them to be es, and when the time comes to vote, the president turns his back on the audience, and the few men on the platform composing the close corporation settle all matters of policy and periments made miscellaneously must be failfinance."

In the same direction a forceful editorial in the Boston Advertiser, entitled "Why They Do Not Go," asserts that "the liberal members" of this old-time association received at Springfield "what is equivalent to a notice to quit," and the advocates of "the invariably decisive nature of this present, earthly probation " took the reins in their hands, thus causing it "to be Thus it is," he observes, "with all those ocvery clear that the American Board, which is cult sympathies which spring to light very a close corporation and entirely independent of | rarely, but then in so striking a manner as to the denomination, has decided that it will here- forbid the possibility of considering them mereafter act as the agent of a fragment only of that | ly accidental coincidences. The same," he denomination."]

Well may he ask-"How is this for a Chris- the person who may be examining them exertian organization?" . And well may he exclaim cises, by his very presence, a negative and hin- a patient-has caused several premature deaths in indignant derision-"Taxation without rep- dering influence. Not only can his own experiresentation!" He says the churches "find the ments never succeed, but his very presence the truth, and no doubt they do, sometimes.

They are disinclined above all else to entertain the allotment proposal, being resolutely bent on maintaining their tribal existence.

They do not personally want land in severalty. because they are not ready for it. It lets in all the light needed to illuminate the subject and bring out its full meaning, when a local contemporary drops the remark, after a statement of Sioux will probably be brought to see the necessity of consenting to allotment in severalty," as is always the case with so-called Indian treaties, the agreement and acceptance on the part of the Indians being invariably under practical compulsion. And this is the crown

and summit of boasted civilization!

# Light Breaking at Harvard.

In his analytic and organizing treatise—" The ive reasoning, and illustrates the difficulty by

The phenomena referred to, continues Prof. what they appear, the effects are produced by some force, or forces, which it is impossible for most to control, and therefore nearly all the excres." The Seybert Commission is specially

invited to take notice. Instancing what frequently happens in the case of striking dreams, Prof. Everett admits that "sometimes a person may be drawn into sympathy with some distant friend, or may, while sleeping in the ordinary way, fall spontaneously into the deeper sleep of the magnetic or clairvoyant state. adds, "is more strikingly true in cases in which

# Mesmerizing Insects.

A Florentine correspondent of the London Medium writes that he has been experimenting with butterflies as subjects of his mesmeric Science of Thought"-Professor C. Carroll Ev- aura. Selecting one who was at the moment erett of Harvard University makes reference, going rapidly from flower to flower, he extendin the chapter entitled Dynamic Induction, to ed his hand toward it. The effect was to rethe phenomena included in the definition of tain the butterfly in close proximity to him-Spiritualism, in the following language. He is self, manifesting no inclination to retreat. endeavoring to eliminate all the possible re- After a time, feeling as he thought that some sults of chance from the calculation in induct- effect had been produced, he arose from his seat and approached it, when, to his astonishtouch it, and only flew away to another flower when he removed his hand. He tried the experiment three times, and always with the same success.

This experiment is easily tried with the common house-fly. If a fly alights on a window glass, place your hand on the glass, with the back of the hand resting against it, and the fingers pointing directly toward the fly; then move them rapidly downward several times without touching the fly, and the effect will soon show itself in its benumbed and almost helpless condition. We once tried the same experiment on a large gray squirrel, put him to sleep, lifted him out of the cage, and kept him in that condition for several minutes.

RT A great many professed Christians, says correspondent, are evidently stealing into Spiritualism-knowing it to be true-by endorsing the "Christian Scientists" doctrine, as they are afraid to let it be known that they believe in Spiritualism. We are glad they are seeking the truth, even if they are doing it under a mask. But "faith without works is dead," the good book says; and that sort of faith-alleged cures made by simply looking at already; that is, if the daily newspapers tell

Unitarian, could be finally "saved." The college President is a high authority on the difficult doctrine of election, and did not hesitate Peabody had by his personal influence procured his Orthodox judge and certifier, and the verdict of the latter is more than open to the suspicion of being inspired by gratitude for favors conferred !

They have their jokes inside the churches as well as outside. They are apt to be dry rather than otherwise, but this one contains juice enough to keep up its circulation. Its dispenser certainly indulged in the largest charity to allow Unitarian to go through the high bars of Calvinism to heaven, even though moved thereto by a self-satisfying "consideration." But Orthodox humanity will sometimes prove to be more human than it is Orthodox, as in the present case.

Our Serial. Letters commendatory of the Original Story. thus far published in THE BANNER, are being received. It is a grand production, as our patrons will more fully know after it is all in print. Those who have not seen the papers containing it are informed that we have printed extra editions to supply the demand. The

story was commenced with No. 1 of the present

volume. 🖌

We are informed that on Tuesday even ing, Sept. 25th, Mrs. Helen Stuart-Richings gave an elocutionary entertainment in Flemingsburg, Ky., for the benefit of the yellow fever sufferers in Jacksonville, the entire receipts being handed over to the Mayor, who forwarded them to the Chairman of the Relief Committee in that stricken city. The sum realized was \$71.00.

so That brave and intelligent apostle of progressive thought among the Jews, Rabbi Solomon Schindler, introduced a new feature into his valuable work in Boston, by opening Temple Adath Israel, on Oct. 7th, for a Sunday lecture at the usual hour of other religious worship. We trust the experiment thus made may prove a success-it certainly deserves to be such.

were given at this office through the trance mediumship of Mrs. Smith, Sept. 14th-on the occasion of the reöpening of the séance-room for the season, and are printed on the sixth page of this issue-will, we feel to say, be of great consolation to those in mortal-life to

Ko-A correspondent asks: "When will sensational Spiritualism play out?" We don't know; but we suppose it will cease when self ish people become less selfish and more spiritusl. The true is unquestionably being sifted from the false, and in good time it is to be hoped all will go well.

ADA H. FOYE.-By reference to the announcement of the Spiritualistic Phenomena Association on our eighth page, it will be seen that this gifted medium from the Pacific slope will demonstrate her powers before that useful organization next Sunday.

ET THE BANNER OF LIGHT will be found on sale at the store of Frank B. Woodbury, Pharmacist and News Dealer, 189 Center street, corner Old Heath, Roxbury, Mass

107 Read the call on our third page for the Vermont Convention of Spiritualists at Waterbury, Oct. 19th-21st.

# To Inquirers.

So As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

# List of Lecturers.

THE BANNER publishes from time to time a list of Spiritualist Lecturers with their postoffice addresses attached without charge, and in consideration of our so doing it seems to us they should be more particular than many of them are in notifying this office when they change their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Attention to this request is earnestly desired, and should be attended to at once.

CHARLES E. WATKINS .- We received on Monday last a pleasant call from this justly celebrated medium for independent slate-writing. He informed us that, in recognition of the work accomplished by the ladies for the advancement of the cause in this city and elsewhere, he has arranged to hold parlor scances at 3 P. M. on Wednesday and Thursday afternoons of each week, at his residence, 107 Falmouth street, Boston, whereto ladies will be admitted at reduced rates. These séances are not, of course, intended to include gentlemen. Developing Circles are held at the same place at 5 P. M. on Mondays.

The individual spirit messages which whom they are severally addressed.

# **OCTOBER** 18, 1888.

# A Card.

We are requested to state that individuals now engaged in opposing any new and sumptuary medical enactment in favor of the "Regulars." in the State of Massachusetts, earnestly desire that all persons in-terested in retaining equal rights before the law-medically considered—also that constitutional right, which now allows all cliizens of the State to employ any practitioner or mode of treatment in eradicating discase which their better judgment dictates-will collate cases of a marked and positive nature, where the sick have been under the treatment of the so-called regular medical practitioners, and have been pronounced incurable by them in their mode of treatment, and have been subsequently restored to health by an independent practitioner.

These accounts are to be made use of by placing them before the next Legislature to show that there is no necessity of any new enactment that will exclude practitioners and modes of treatment that the regulars cannot compete with.

Remarkable cases of cure that have not been pro nounced incurable, or that have not been under the regular mode of treatment by such practitioners, need not be cited-but only cases that will bear the closest investigation from the Legislature are required. The name of the attending physician and the time under his charge are essential for positive evidence; but there is no need of going into particulars as to non-essentials in the cases contributed-brevity being an important element when the examination of documentary evidence by a legislative committee is proposed.

# The Tenth Edition

Of "The Life-Line of the Lone One; An Autoblography of Hon. Warren Chase," has just been brought out by the publishers, Colby & Rich. It is a thrillingly interesting and instructive narrative of a remarkable life, interspersed with select and choice poems. Many persons after reading it procure other copies for presents, but no one parts with it after reading. It can only be procured at the Banner of Light Bookstore, and of the author at Cobden, III. Price one dollar per copy; postage ten cents.

sequel to this work has also been issued by Colby & Rich in "Forty Years on the Spiritual Rostrum," o which see notice elsewhere. The work contains three hundred and twenty-four pages, is substantially bound. and has an elegant portrait of the author. Price one dollar; postage ten cents. This work is also for sale only at the Banner Bookstore, and by the author as above.

# Too Literal, by Half.

The following amusing account of a Medford, Mass. youngster who had too much faith in his Sunday school teacher, and not enough in himself (a la Peter, see Matt. xiv: 30) is given by the Boston Sunday Her ald for Oct. 7th:

ald for Oct. 7th: ''A little fellow of four years of age came home from the session of Sunday school [Sept. 30th] swelling with the information that Jesus had walked upon the wa-ter. It made such an impression upon his imagination that he could not be content fill he had tried to do the same thing. Secretly he went to the bathroom of the family, filled the bathtub with water, and attempted the feat that was agitating his little mind. The result was that he was nearly drowned. Taken out of the water, his first spluttering effort at articulation ap-peared in the sentence: 'I aint no kind of a Jesus!'

THE PHOTO-ENGRAVING CO., of 67 Park Place, New York, has issued a large follo containing a dozen specimens of work accomplished by their new method of engraving, by what is termed the "half-tone process." by which are produced plates for printing with photographic accuracy, from photographs, wash drawings, penell sketches, mezzo-tint prints, etc., without the aid of artist or engraver. Those who have occasion to use such productions will find it desirable to examine these specimens.

Mrs. Jennie Lord Webb, who was well and favorably known to the public in the past as a musical medium, has for the last eighteen years given private séances to a few individuals, mainly in New York City. She has now returned to Boston and taken rooms at 283 Columbus Avenue, where she would be pleased to give a few private seances to those appreciating her spiritual gifts as a test medium, etc.

EF Helen A. Sloan has returned to this city, and can be found at 171 Tremont street. See card, seventh page.

TP" Read the card of Mrs. A. E. Cunningham, on our seventh page. \_\_\_\_

ments of Mediums & Lectu

# BANNER OF LIGHT.

ALL SORTS OF PARAGRAPHS.

SHORT SERMON .- The man who firmly keeps his course, and has the courage to live according to his own taste and inclinations, cannot be affected by the little crosses of life, or by the obloquy or injustice of mankind .-- Zimmerinan.

The richest mine in Australia, if not in the world, is the Mount Morgan of Queensland. One of the Roth-schilds once offered £19,000,000 for it, and the offer was refused. Its value is variously estimated at from \$60,000,000 to \$500,000,000.

Great souls must melt in Sorrow's furnace-heat Ere fully tempered Life's great work to meet; Must feel the flames around their temples play Till from the soul all dross is burned away. None but a great soul rises in the hour When Trial—seven times multiplied her power— Marches triumphant o'er the trembling ground With muffied drum and sable waying 'roundi —Helen M. Todd, in Saratoga Eagle.

A retired plumber says that clogged water pipes can be cleared by pouring enough liquid soda lye into the pipe at night, and not allowing any water to run till the next morning. During the night the lye will convert all the offal into soft soap, and the first current of water will wash it all away.

WHY DON'T THEY?-That suplent observer of events, The Baptist Examiner of New York, quite truly as well as pithily remarks that the yellow fever at Jacksonville just now affords the teachers of Christian science an unusually good opportunity to demon strate the truth of their claims to healing powers in a manner that shall silence caviling. Let a few of those who practice this kind of cure go down to Jacksonville and stop the progress of the disease! A half-dozen clear cases of undoubted cure would do more to prove their claims than all the newspaper articles of a century.

The writer of the subjoined not only states historic facts correctly in the main up to date, but makes a profound thrust at the vagaries of modern English 'as she is wrote ":

Now trouble brioux among the Sloux. Because the whites their rights abloux. They swear their lands they will not lloux, To thought of it gives them the blloux, To yield an inch they will reflour; They 'll kick against the white man's vloux, And yow they 'll raise the worst of stioux Before the latter autumn dioux, If whites don't from their lands vamioux. So it is certain as the Jloux These whites would better mind their quioux According to the latest nioux.

A minister who was aware of his unpopularity was coosted by an old woman. "Oh! sir well do I like the day that you preach!" Said the minister: "My good woman, I am glad to hear it. There are too few like you. And why do you like when I preach?" 'Oh! sir," she replied, "when you preach I always get a good seat.'

"An Indian uprising" was reported in this State a few days ago. It occurred in the Indian school at Car-lisie, and was caused by one pupil placing a bent pin on the seat of another. The "uprising" is said to have been painful, but of short duration.—Norristown Herald.

"Gracious!" exclaimed an old lady in front of the elephant. "Can it be possible that this is the creature my son George spends so much money every Saturday night to see!"

A new bullet proposed for the English army is of an unusually small callber, and is encased in an outer shell of pickel, which increases its power of penetration. It is used with a rifle of greater thickness of barrel in which a heavier charge than usual can be fired. Several hundreds of the rifles have been made for experimental use.

In a lecture "To Young Men," delivered in Investigator Hall, Boston, by Mr. L. K. Washburn, he requested them to beware especially of "purring" peo-"They are like cats," said he; "unless you ple. stroke them the right away, they will strike their claws into you." All which is very true. There are too many young men of this particular ilk abroad in the land. Further on, he said: "We do not want men who will say one thing and do another."... \*\* W.o ought to drive out of circulation the counterfeit." That's a fact. But how can it be done? That's the question

What a state of society is this in which "free think-r" is a term of abuse.-Winwood Reade.

A beautiful silver urn is being inscribed at the State Department for presentation to Seffor Don David H. Salos of Cumana, Venezuela, for succoring the shipwrecked crew of the schooner Cohannit.

lation of that district are on the brink of starvation. The fisheries this season have signally failed, the crops. of no great account at any time, have also turned out badly, and the few provisions in the place are high in price. The unfortunate inhabitants do not know which way to turn for food and clothing.

Those who carefully read the Divorce Court reports in the daily papers of this city say they do n't want to marry. No wonder. We should think Judge Aldrich, before whom the cases of infelicity arc tried, would have an awful poor opinion of "human nature" anyhow. Guess he has.

This is the last week of Harry Dixey in Adonis at the Hollis-Street Theatre.

John Chinaman is "all broke up," he says, "as the Melicans won't let his countrymen come here any

more.' Winsted, Ct., it is said, is suffering from a "plethora of cels." Eat 'em. They are healthy food. If you have any left over, can 'em, and send 'em to the starving Indians in Canada.

# A BLESSING.

A BLESSING. How can I cease to pray for thee? Somewhere In God's great universe thou art to-day. Can He not reach thee with His tender care? Can He not hear me, when for thee I pray? What matters it to Him who holds within The hollow of His hand all worlds, all space, That thou art done with earthly pain and sin? Somewhere within His ken thou hast a place, Somewhere thou livest and hast need of Him, Somewhere till there may be valleys dim That thou must pass to reach the hills sublime; Then all the more, because thou canst not hear, Poor human words of blessing will I pray. Oh, true, brave heart! God bless thee! wheresoe'r In His great universe thou art to-day.

Southern and Western New Brunswick are being visited with autumnal floods, the most violent for twenty years. Great damage is reported.

"I'm very glad to have been of any comfort to your poor husband, my good woman. But what made you send for me instead of your own minister?" "Weel, sir, it's typhus my poor husband's got, and we dinna think it just reet for our ain minister to run the risk." -Punch.

While nearly eight hundred people were on a platform at the laving of the corner-stone of St. Marv's Church, Reading, Pa., it gave way, and nearly two hundred persons were piled up in a struggling mass fifteen feet below. Very many were terribly injured, and sev eral will die.

St. Peter—"Where are you from?" Applicant—"I was a reporter in New York." St. Peter—"Step on the elevator, please." Applicant—"How soon does it go up?" St. Peter—"Il does n't go up; it goes down— slide."—N. Y. Graphic.

He must have been a reporter for the Sun

It is reported that a grocers' trust is being formed Not to "trust" customers, though.

Eternal hope! when life's last embers burn, When soul to soul and dust to dust return! Heaven to thy charge resigns the awful hour! Oh! then thy kingdom comes! immortal power, Bright to the soul thy scraph hands convey The morning dream of life's eternal day."

Prince Bismarck has never, since his rise to power eccived so potent a blow as that conveyed by the published extracts of the late Emperor Frederick's diary. which prove alike that Germany lost in him a ruler of constitutional rather than arbitrary tendencies, who yet felt the importance of his position ; and who did more than the Great Chancellor himself in the work of establishing the empire in place of the old North German Confederation.

The fortieth anniversary of Rev. Dr. Houghton's "Little Church Around the Corner," New York City, was duly celebrated with significant and touching services, Oct. 7th. Many actors were present from with in and outside that city.

Husband—" Lithium, my dear, is the lightest metal known, and it is worth \$160 an ounce." Wife (of supe-rior knowledge)—" Pshaw! that's nothing. It is so light that it takes four or five pounds of it to weigh an onnce. That's what makes it so high."—Washington (rille.

'EVIDENTLY A REGULAR! )-Alexis, a physician, gave a prescription to five patients; five he bled; five he visited in ad health; on five again he put an olntment. And for all there has been one night, one medicine, one coffin-maker, ne grave, one Hades, one lamentation. - Nicarchus, A. D. 100

Every day is a little life, and our whole life is but a day repeated. "I is not best to suffer pain for even one little day when one application of Warner's Log Cabin Extract will drive it onick Nothing better for external or internal away. application.

# Log Uabin Logic.

Brawn and Brain! The powerful engine, with its wonderful pro-pelling power, coupled to the long train full ireighted with the richest fabrics of the intelfreighted with the richest fabrics of the intel-lectual looms of the centuries—what obstacles can stay the progress of this mighty force, when once under full steam along life's highway? The American with brawn and brain does not see the necessity for titles of nobility, does not care for elevation by descent; he can reach out and pluck the stars. But with brawn or brain impaired, a man is badly handleapped in the mad race for success which is the marked characteristic of the pres-ent age.

ent age. The physical system is a most intricate piece of machinery. It ought to be kept well regu-lated, so that it will work harmoniously in all its parts, then it is capable of an immense

its parts, then it is capable of an immense amount of work. [IIt is said that a watch, if expected to keep perfect time, must be wound dafly. It will not keep good time unless it "runs regular." More men break down because they do n't "run reg-ular" than for any other reason. It is claimed by physicians that few men are killed by hard work. It is to the irregularities of modern social life that the high death rate is due. Men burn their candle at both ends, then wonder why it burns out so quickly.

due. Men burn their candle at both ends, then wonder why it burns out so quickly. The main thing in keeping the human ma-chine in good working order is to keep the reg-ulator all right. "The blood is the life," and sound health is assured so long as the blood flows through the veins a limpid stream of purity.

Regulate the regulator with Warner's Log Cabin sarsaparilla, the old-fashioned blood pu-rifier, prepared after the best formula in use by our ancestors in good old Log Cabin days, and with the vigor of brawn and brain which must ensue, in your life's lexicon you will find no such word as fail.

# **Special Notice.**

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world

to assist them in their important work.

COLBY & RICH, Publishers.

# ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent inser-tion on the seventh page. Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion.

Business curve interpreters, arge type each insertion. Notices in the editorial columns, large type leaded matter, fifty cents per line. Payments in all cases in advance.

() Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in advance of the date whereon they are to appear.

TT Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pied by the cut will be one-half price in excess of the regular rates. Electrolypes of pure type matter will not be occurred.

accepted. The publishers reserve the right to reject any and all electrotypes.

A new edition of this fine book for children (which has been out of print some years) has been issued by Colby & Rich. It is full of charming stories and sketches for the little ones, written in attractive style. Price, single copies, 75 cents, postage 5 cents. For sale by COLBY & RICH. The BANNER OF LIGHT cannot well undertake to rouch for The BANNER OF LIGHT connot well underlike to rouch for the honesty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of patries whom they have proved to be dishonorable or univorthy of confidence.

SPECIAL NOTICES.

This volume, of nearly 400 pages, octavo, traces, the phe-nomena of SPIRITUALISM through India, Exypt, Phoenicia, Syria, Persia, Greece, Rome, down to Christ's time. Treat-ing of the MYTHIC JESUS, CHURCHAL JESUS, NATURAL

TO STOUT PEOPLE Distant Patients Successfully Treated.

5

Obesity is faity degeneration. This disease is not only cured, but permanently so, by new, rational. means. No dicting. No failure in a single instance. Send stamp for full particulars to DR. EDITH BER-DAN, 113 Ellison street, Paterson, New Jersey.

Thin People increased in weight and flesh by regula tion of the nerves of nutrition. Vegetable Remedies Can be sent by mail. Address DR. BERDAN, Can be sent by mail, Autors and Au25 (formerly Dr. Edith Hale.) Au25 COLVILLE AT BERKELEY HALL, iv., Sunday.

TENTH EDITION.

THE LIFE-LINE OF THE LONE ONE;

Or, Autobiography of Warren Chase. BY THE AUTHOR.

Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to this autolography of Warren Chase, who, struggling against the adverse circumstances of a "dishonorable birth, and the lowest condition of poverty and New England slavery," conquered ignorance, obscurity, poverty and organic inhar-mony, and rose to the position of legislator, public lecturer, spiritual teacher and trenchant writer. Cloth, pp. 310. Frice \$1.00, postage 10 centz. For sale by COLBY & RICH.

# AN ANALYSIS OF MIND-CURE:

Viewed from a Physiological Standpoint. BY DR. HELEN DENSMORE.

This is a rational consideration of the subject. It corrects some of the pretensions of self-styled leaders in the "new science," and takes a more common-sense view of Mind-Cure than a majority of writers upon the subject seem dis-posed to entertain. Pamphiet, pp. 13. Price 10 cents. For sale by COLBY & RICH.

THE SECRET 07 🛦

Truly Great, Happy and Successful Life.

Inspirational Discourse, delivered by W. J. COLVILLE at Irving Hall, Post street, San Francisco, Cal., Sunday even-ng, Nov. 6th, 1887.

ng, Nov. 6th, 1887. Pamphlet, pp. 8. Price 3 cents, postage free. For sale by COLBY & RICH. THIRD EDITION.

# THE NEW EDUCATION: Moral, Industrial, Hygienic, Intellectual.

Governments, Churches, and Colleges for Many Thousand Years have Striven in Vain to Conquer Crime, Discase, and Misery. A New Method Must be Adopted. BY JOSEPH RODES BUCHANAN, M. D.

BY JOSEPH RODES BUOHANAN, M. D. Content. - The Essential Elements of a Liberal Education. Moral Education. Evolution of Genius. Ethical Culture. Ethical Principles and Training. Relation of Ethical to Be-ligious Education. Relation of Ethical to Intellectual Edu-cation. Relation of Ethical to Intellectual Edu-cation. Relation of Woman. Moral Education and Peace. The Education of Woman. Moral Education and Peace. The Education of Your Moral Education and Peace. The Education of Woman. Moral Education and Peace. Ethical University. The Management of Children-by Mrs. Elizabeth Thompson.

The first two editions of this work were published under he title of MORAL EDUCATION, but the title proved so Cloth, pp. 405. Price \$1.50, postage 10 cents. For sale by COLBY & RICH.

OUR CHILDREN.

EDITED BY MRS. H. F. M. BROWN. The Editor says in the preface: "Another book for chil-dren! Yes, another. Why not another, and still another? Little folks see the world in books. They call for the news; they want to know what is going on beyond the garden gate. Very likely they know that the future has something for them to do, so the little dears are trying hard to see and to hear what the full-grown world is doing to-day." Price, single copies, 75 cents, postage 5 cents.

# SKETCHES FROM NATURE. FOR MY JUVENILE FRIENDS.

BY MRS. R. F. M. BROWN.

SEERS OF THE AGES.

ANCIENT, MEDLEVAL AND MODERN SPIRITUALISM

BY J. M. PEEBLES.

[Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]

Mrs. Adah Sheehan, inspirational speaker of Cinclinati, has, we are informed, been spending a few days with Boston friends, but will leave soon for the West to continue her labor for the spiritual cause.

Mrs. Lunt Parker is lecturing for the Spiritual So-ciety of Maple Rapids, Mich., for the winter months, and as she anticipates going East in the spiring would like to make engagements with societies to lecture and give tests on her way Eastward. Address Mrs. Lunt Parker, P. O. Box 230, Maple Rapids, Mich.

Mrs. Carrie C. Van Duzee will commence a month's engagement in Watertown, N. Y., the middle of Octo-ber. Parties residing in that vicinity and wishing her services can address her at 12 Brunson street, as above.

Services can address her at 12 brunson street, as above. Bishop A. Beals speaks in Hartford, Ct., the first two Sundays of October; the last two at Fitchburg, Mass.; and the month of November at Buffalo, N. Y. He can be addressed at 86 State street, Albany, N.Y. and would like engagements for December and January.

Mrs. J. Francha Dillingham, after an extended stay at the summer camp-meetings, is now at Lynn, Mass. She can be addressed during October for lec-tures, platform tests, etc., at 57 Howard street, that

Mrs. Mary A. Charter was at last accounts at Lan-sing, Mich., where she can be addressed at the Everett House.

House. Gerald Massey, the celebrated English poet, writer and lecturer, is *en routs* from Liverpool for New York. He will probably deliver a course of lectures in San Francisco during his visit to America, under the able management of Dr. Albert Morton.

Miss Jennie B. Hagan opened the meetings in Worcester, Mass., Oct. eth. She speaks there the Sundays of October. She lectures in Brockton 10th and 17th of October; in Attleboro 18th and 19th. She will engage week evenings in New England for Oc-tober, November in New York, and Pennsylvania for December

Miss Addie M. Stevens, of Washington, N. H., would like to make engagements for the months of October, November and December in Massachusetts.

November and December in Massachusetts. Dr. Dean Clarke spoke at Eagle Hall, Boston, Sun-day evening, Oct. 7th, to a large and highly apprecia-tive audience. Next Sunday evening he will speak there again, and in the atternoon at Grand Army Hall, Ohelsea. The last two Sundays of October and two first of November are unengaged. Apply at once, in care this office.

Attention is called to the advertisement of Mrs. H. B. Fay, who will resume her sittings on Thursday afternoon, Oct. 18th, at 62 West Newton street, Bos-ton, where she will be pleased to meet her friends as

Mrs. S. Dick will answer calls for platform work. Address care BANNER OF LIGHT Office.

A duress care BANNER OF LIGHT Office. Mrs. H. S. Lake speaks at the First Spiritual Tem-ple, Boston, each Sunday atternoon of October and No-vember; at Cambridge the evenings of Oct. 21st and 2sth, and Nov. 18th and 25th; at Paterson, N. J., the Sundays of December. Her present address is 8 Worcester Square, Boston.

W. J. Colville can lecture on Tuesday evenings out of Boston within easy distance of the city. Address at once, care of BANNER OF LIGHT. Terms strictly mod-erate.

erate. Mrs. Jennie K. D. Conant of Boston held services and improvised poems, with psychometric readings and spiritual communications, for the Spiritual Temple in Mystic Hall, Portland, Me., on Sunday last, at 2:30 and 7:30 P. M., and will hold services for the same so-clety next Sunday, Oct. 14th, afternoon and evening. Would like to make engagements with societies to leo-ture, give psychometric readings, etc., for which pur-pose she can be addressed in care of this office. Based W. B. Pack leatured at Etitchburg Sunday. Oct.

pose she can be addressed in care of this office. Prof. W. F. Peck lectured at Filchburg Sunday, Oct. 7th; will speak there again on the 14th; will be in Staf-ford, Conn., Oct. 21st and 28th; Worcester during No-vember, and Philadelphia during December. He will be at Albany, Paterson, N. J., Willimantic and Brock-ton during the season. He has but one month disen-gaged before the camp-meeting season. June may be had by applying soon. Address for the present 48 Foun-tain street, Worcester, Mass.

J. W. Fletcher will lecture in Providence, R. I., Sun-day A. M. Subject, "Theosophy and Spiritualism"; evening subject, "From Orthodoxy to Spiritualism", followed by tests.

Dr. Fred L. H. Willis will answer calls to lecture and attend funerals. Permanent address, Glenora.

A growing popularity and use of the Banjo in fashlonable society has called forth several books of in-

struction and collections of music arranged for that nstrument, a work entitled "The Complete Banjo School," by S. S. Stewart, taking precedence of most others. The same teacher has lately issued "A Dissertation," in a convenient 16mo volume of about one hundred pages, in which he has given a history of the instrument and a large amount of information indispensable to one who would become conversant with its construction, care and skillful employment. It is

published by its author at 223 Church street, Philadelphia.

Near the Garibaldi Bridge in Rome has been found handsome marble altar of the time of Augustus, which is ornamented with highly interesting bas reliefs representing a marriage scene.

It is said that a treasure of over \$150,000 has been ying for seventy-six years, a foot or two under ground within a stone's throw of an important Russian high way, near Bielostock, and a commission sent by th czar has gone to dig it up.

NEW MUSIC .- We have received from White, Smith & Co., 516 Washington street, Boston, the following For planoforte: "Return of the Heroes," "Lovely Flower Waltz," "Sparkling Sunbeam Mazurka," and 'Ocean Breeze Schottische," Paul Keller; "Life of Youth," H. Lichner; "Echoes of the Lake," J. Ley

bach. Vocal-"Darling Mine," J. J. Maguire.

The approach of cool weather serves to reäwaken a interest in the question of doing away with the deadly car stove. Every newspaper in America should join in a crusade against this terror of the traveling public

Psychic photography is being discussed by corre spondents in The British Journal of Photography.

A new title has been given by its Rhode Island pub lishers to the book written by the late Thomas R Hazard, entitled "The Johnny Cake Letters." It is now entitled, "Folk Lore of the Narragansett Country in Rhode Island, the Johnny Cake Letters of Shepard Tom."

Burdette, the humorist, has gone into the ministry and will hereafter show Philadelphia sinners the way

they should go.

Toronto, Can., has the smallpox again, and the med icos are flying about with their lancets to enforce the law for compulsory vaccination. We thought Toronto got quite thoroughly vaccinated last year! What has ecome of the boasted protection which was then hoped for from a sick calf?

The Cincinnati and St. Louis express, which left Washington on the Baltimore & Ohio Road at 10:45 on the evening of Oct. 6th, collided, shortly before midnight, near Dickerson station, with an east-bound freight train, killing three trainmen, injuring six

others, and making a huge pyramid of wrecked cars. The Boston Globe truthfully remarks anent the Whitechapel murders in London, that the failure of the police to locate the murderer is to be laid to the hum-

ble character of the women thus far killed :

ble character of the women thus far killed: "I this ferocious woman-slayer [it says] should ply If this many [it says] should be reaked; as with a If the ferocious woman-slayer [it says] should be reaked; as with a If the ferocious [it says] should be reaked; as with a If the ferocious [it says] should be reaked; as with a If the says [it says] should be reaked; as with a If the says [it says] should be reaked; as with a If the says [it says] should be reaked; as with a If the says [it says] should be reaked; as the says [it says] should be reaked; as with a If the says [it says] should be reaked; as the says [it says] should be reaked; as the says [it says] should be reaked; as with a says [it says] s

Moisic, two hundred and two miles east of Saguenay, is of the most appalling description. The whole popu-les of the most appalling description. The whole popu-Moisic, two hundred and two miles east of Saguenay,

So The BANNER OF LIGHT, the pioneer By The BANNER of America, and doubtless the oldest paper of its kind in the world, has just entered upon its sixty-fourth volume— the last half of its thirty-second year. The grand BANNER has brought comfort to many a sorrowing soul. May it continue to wave when ages have rolled away.—Golden Gate.

第方<sup>3</sup> Prof. Phelps, of Andover, having endeav-

ored to inaugurate a new crusade on the oldtime "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Bosworth street, Boston,

have it on sale.

For Headache, use Horsford's Acid Phosphate. DR. I. R. SANFORD, Sheffield, Mass., says: "Most excellent in derangements sleeplessness."

# To Correspondents.

The No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not under

S. J. H., BALTIMORE, MD .- Probably you have not the right kind of a medium at your dial board for satisfactory work. Add others to the number sitting for manifestations. If experimentation in this line is not satisfactory, it will be as well to suspend your sittings for a time, that it is annoying spirit may retire when he finds there is nothing for him to

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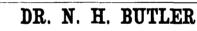
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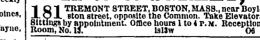
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On Treeday afternoon Minss M. T. SHISLIANER OCCUPIES the joint for the purpose of answering by here spirit spirites such questions as may be introduced for considera-tion. *Friday afternoon* Mins, B. P. Barris, transcomediate under the indition of the spirit pessages will be given. The Hall (which is used exclusively for these scances) will be opic at 2 o'clock; the service's formmence at 2 o'clock precisely, at which think the doors will be closed, allowing no ingress or gress. The public is confider hier at 0 o'clock precisely, at which think the doors will be closed, allowing no ingress or gress. The public is confider here the indition which and them the doors will be closed, allowing no ingress or gress. The public is confider here the indi-but the present having questions of practical hearthig inpon spinon of the departments of thought and hoor. From hand them to the this barger of thought and hoor. The Mand them to the the barger of thought and hoor. The hand them to the the full the spirit world intelli-gences, may send them to the chain and the barger who was the spirits corry with them the characteristics of their earth-life to that beyond whether for good or ovil; that those who pass from the earthly sphere in an -undeveloped state, eventually profites who there for good or even the earth of the tor that beyond with or the the by a pairits in these oolumns that does not comport with his or hor reason. All express as much of truth as they perceive—no more. The that the pirit friends will verify them by inform-ing us of the fact for publication. The Matri flowers upon our Circle-Room table are grate-fully appreciated by our angel visitants, therefore we solicit domations of such from the released to the mechanges. The that is a pleasure to place upon the altar of Spiritual-ity their floral offerings. The letters of inquiry in regard to this Department of The BANNER must not be addressed to the mediums in any case.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF

# Miss M. T. Shelbamer.

# Report of Public Séance held Sept. 25th, 1888. Spirit Invocation.

Spirit Invocation. Great Spirit whom man calls God, to whom we send forth the influence of our souls in aspiration and praise, and from whom we receive every injulke of life and activity which moves our being; thou who art all intelligence, we approach thy shrine of knowledge at this hour, seeking for light and understanding con-cerning the things of time, the mysteries of the uni-verse, and the laws of thy great stupendous plan. Oh! may we become quickened in spirit that we may receive some new inspiration of truth, some gleam of wisdom to bring to our souls new comprehension. May we conce under a divine influence of peace and of harmony, that our lives may expand in its glorious sunshine and be filled with love, sympathy and kindly feeling. May we send forth that spirit of brotherly affection which should bind all souls together, and may we all be uplifted to a sphere of concord, purity and peace that will not only inspire and inform our minds, but will purify and blass our souls.

# Questions and Answers.

CONTROLLING SPIRIT.-We are now prepared to listen to your questions, Mr. Chairman, QUES.-[By W. J. Crittenden.] What is the mode of locomotion of decarnated spirits who

travel from place to place? Ans.—The locomotion of spirits in the spiritworld may be varied. There are spirits who make use of no other way of locomotion save that which proceeds from the movements of their limbs, under the volition of the will, just as you walk from place to place: these spirits do the same, and so they investigate the vari-ous localities of their world through this method of locomotion.

There are vehicles which are used by spirits in transporting themselves from locality to locality. This may seem very strange to some of you who look upon the spirit-world as merely a subjective condition, and having no objective existence, localities or surroundings for its in-habitants; but those of you who believe that there are worlds in space, not visible to mortal eyes upon this terrestrial globe, yet as real and eyes upon this terrestriat give, yet as real and substantial as is this planet to yon, will per-haps admit that there may be appliances, vehi-cles and various forms of apparatus for the ex-ternal comfort and convenience of those who dwell therein.

This we affirm is true. But there are spirits, This we affirm is true. But there are spirits, and many of them, who have in a degree over-come the limitations of ignorance which be-long to the lower planes of physical existence, and have so far subjected the laws of their own being and of the atmosphere around them to the superior knowledge they have gained through research, study and experimentation, through research, study and experimentation, as to be able to transport themselves from point to point in space by the pure exercise of their thought or will. They are not obliged to travel slowly, or even to make use of a me-chanical vehicle; they have simply to exert their minds upon a certain locality, and if they desire to visit a certain locality, but only desire to know what is passing in it immediately their thought or will. They are not obliged to travel slowly, or even to make use of a me-chanical vehicle; they have simply to exert their minds upon a certain locality, and if they desire to visit it they are there. If they do not wish to visit a certain locality, but only desire to know what is passing in it, immediately, through the exercise of their will, they may perceive what is taking place on that snot

the future; but if he does not desire this in-formation and turns away from it, then it will not be of any service to him. Not until the mind expands and becomes receptive, not until the spirit is brought into a state of acceptance, will he be able to learn and to know personally and vitally concerning the localities, surround-ings, employments and other conditions of the spirit-world.

 $Q_{i}$ —[By H. G. T. Aldrich.] What is the cause of cataract of the eyes? Is there any way of preventing the growth and development of the lisease?

or the hereous system, that there is a wateron nervous force going on in that system, the ac-cretions of which are not sloughed off as they should be, and that it causes a disease of the nerves of the eye; consequently the sight is af-fected, and this growth obtained. It seems to us that an effusion of blood to the brain sometimes needvoces this form of disease and sometimes produces this form of disease, and that it would be necessary to equalize the cir-culation of the system, that no part of the body culation of the system, that no part of the body be overcharged or depleted of nervous force. It would therefore seem necessary to treat the circulation magnetically; we should judge it to be proper for the blood to be drawn to the extremities, and the optic nerve should es-pecially be attended to, that it might not gath-er these accretions of waste matter which are detributed no only to the one but to the endetrimental not only to the eye but to the en-tire organic frame. This is a matter for a medical export to consider—one which we do

not feel competent to give special advice upon. Q.-[By E. Cheney.] Do all kingdoms, material and spiritual, embody but one world? A.-That depends upon what your corre-spondent considers to be the meaning of the word world. All kingdoms, material or spirit-ual, belong to the one universe, and are un-doubtedly under the operation of one infinite law, although this infinite law may have a varied expression, and may indeed exercise it-self in a number of ways. The material and the spiritual, as related to man, we suppose your correspondent wishes to imply, may be brought under the dominion, and undoubtedly

is, of one grand power, the material being the objective, or external manifestation, the spirit-ual being the interior workings and operations

of this great infinite law. Man is a dual being, possessed of an organic body, possessed of a mental knowledge, a spir-

body, possessed of a mental knowledge, a spr-itual character which operates upon the organic system and brings it into subjection. Now, the material and the spiritual may per-haps be traced as belonging to one department of existence, the material vitalized and set into operation by the spiritual, and the spirit or spiritual clothed upon by the material or by matter so that it may be afforded opportuni matter, so that it may be afforded opportuni-ties for expression and even for the attainment

of growth and knowledge, which perhaps oth-erwise could not have been attained.

Do these belong to one world? If the uni-verse is claimed to be a world, then may we My ch answer yes. But the universe is a system (or systems) of worlds upon worlds, each acting under the operation of infinite law, each moving in its own orbit, true to itself, and sending out its own for ores and powers, as is consistent with the great plan and purpose of life.

If feel satisfied in the knowledge that chan-nels of this sort are becoming more numerous than in years past. You know very well that this is done partly for the benefit of mortals. Then I would advise you to grasp every oppor-tunity that is placed before you, for in spirit-life many look back and exclaim that they wish they had learned a little more. Over seventy-five years did I spend in the mortal life. I will acknowledge I did not learn as much as it was my privilege to learn, but what I did gain was of great help to me. I un-derstand now what is impossible for you in the mortal to know. Not that I wish it to appear that in the few years that have passed since I crossed over I have made great headway, but I feel that I have progressed a little on the spirit-side.

I have many friends in Brunswick, Maine, and some in New York State; also some have drifted away into the wilds of the West. My name is Lyman Smith, and I lived in Aurelius, N. Y.

# Mabel Alda Powell.

Mabel Alda Powell.you throw off the old form and put of the new<br/>to walk with friends and relatives, and have<br/>to walk with friends and relatives, and have<br/>to word spoken, no notice taken of you, be-<br/>cause of the veil before mortal sight. The Great<br/>father has ordered that mortals should not see<br/>spirits with what we call the natural eye, yet<br/>spirits with what we call the natural eye, yet<br/>with the spiritual eye you do sometimes behold<br/>us.I at my little body away. I was six years old<br/>then. That will make me ten, won't it?<br/>It is so beautiful where we live! we have the<br/>birds, we have the flowers, and the music so<br/>sweet. Trknew that gentleman [Mr. Longley]<br/>would ask me if we have such instruments aw<br/>that [the organ]. Not just like it; but we have<br/>just as good music out of them.<br/>Mamma and papa thought they could not let<br/>wanted me so much, and was so glad her little<br/>Mabel could come. I did n't want to leave<br/>pretty angels, the flowers and the children that<br/>came around me, and said they were so happy<br/>to have me for another little playmate, it took<br/>away all the feeling that came over me from<br/>papa's and mamma's grief.<br/>I am happy and growing on in spirit, as<br/>grandma says. I am a little angel now, but I<br/>know I am their own darling yet, and the earth-<br/>friends I never can forget. I was so glad the<br/>friends I never can forget. I was so glad the<br/>friends I never and never me from<br/>papa's and mamma's grief.you throw when you put the hey in the<br/>door to unlock it I com'd right in behind you.<br/>You did n't see me, did you?I am heyir own darling yet, and the earth-<br/>friends I never can forget. I was so glad the<br/>arandma says. I am a little angel now, but I<br/>know I am their own darling yet, and the earth-<br/>friends I never can forget. I was so glad the<br/>arandma says. I am a little angel now, but I<br/>know I am their own darling

away all the feeling that came over me from papa's and mamma's grief. I am happy and growing on in spirit, as grandma says. I am a little angel now, but I know I am their own darling yet, and the earth-friends I never can forcet. I was so glad the know I am their own darling yet, and the earth-friends I never can forget. I was so glad the gentieman said that little children were as wel-come as grown people, for so many children come into this room. There's a little girl going up and down the aisle, and she stops by a gentle-man in the fourth seat. She is glad even of the privilege of walking in the aisle. It is a greater one to talk in your meetings. I did love to talk a great deal when I was here, a little girl; but I am growing older, and it is the spiritual educa-tion they are giving me now. I know it will make those I love happy to feel that they will see me again. see me again.

see me again. Grandma, auntie and all send love and greet-ings to the dear ones. As the gentleman said, there are many others who have a little story to tell, so I must not talk very long. Will you send this letter, please, to Urbana, O.? My name is Mabel Alda Powell.

# John II. Fuller.

We read that "a little child shall lead them," of growth and knowledge, which perhaps otherwise could not have been attained. Do we recognize the spiritual as independent of the material? In one sense, yes; in another, no. We do not recognize the spirit as independent of matter in the sense of its being an abstract form, because, so far as we can gain any information, intelligent spirit is always clothed upon through every department of existence with some kind of a body, partaking essentially of the material nature, that is: in when the pale boatman welcomed and rowed its own special domain this body may be seen. me safely across the shining river. How de-lightful it is to feel that the loved ones are waiting on the other shore, beckoning you on, and are to be with you not for a day, but forever; that no more changes are to come except through

My children to-day still hold to their early teachings, but yet have learned a great deal of spirit return; they also possess much medium-istic power, so that this truth is given to them before the red men come to here you; in your council-room, to-day, I find many red men and little Indian maidens, guides to many of you mortals, who are anxiously waiting to do their work. clearly. I am satisfied with what they did the evening they commemorated the birth of my spirit into the immortal life, and more than all with what they did in remembrance of the as-cended father, for the old chair that I had sat in for so many hours was not forgotten. As friends and relatives gathered together the circle on our side far outnumbered that on I feel to-day it is just and right that we should I feel to-day it is just and right that we should give thanks to each one in the mortal who was present upon that occasion, and when the last words were sung, "The Sweet By-and-Bye," also "How Cheëring the Thought," how sweet the music rang out as we in the spirit joined with the mortals; we received the full benefit, notwithstanding in the mortal they could not hear our spirit voices. It was grand and beau-tiful to fead that spirits and mortals could meet tiful to feel that spirits and mortals could meet together and enjoy such an occasion. My home, "Mr. Chairman; was in San Fran-oisco, Cal.: John H. Fuller.

Graham Thayer. I have some dear ones yet left in mortal life, although nearly all have crossed the boundary called death. Over forty years have elapsed since I put on the robes of immortality, and I should have been a poor scholar if I had not learned something on the spirit-side. I was only a child when I passed away. I have been a frequent visitor in the homes of some loved ones in Portage City, Wis., also with the few in Vermont who yet remain. My fath-er, mother and sister are with me, and join in sending greeting to those that are left. Grandma Graham sends love to the brother-and the sister that yet dwell in the mortal form. How strange it seems to us, as we walk with you mortals daily, so near we can lay our hands upon you! How little do you understand or know of the law that governs us on the spirit-side, and how strange it will seem to you when you throw off the old form and put on the new to walk with friends and relatives, and have no word spoken, no notice taken of you, be-cause of the veil before mortal sight. The Great Father has ordered that mortals should not see spirits with what we call the natural eye, yet

door to unlock it I com'd right in behind you. You did n't see me, did you? There's a lady outside that can't get in, 'cause you fastened the door. Well, she'd ought to been in a hurry, had n't she? She'll have to come quicker next time. Will I tell her that when I see her? If she be to the store, I'll tell her that. My grandpa's here. He's a great, big man. I was just a little girl when I went away. I lived up in Toronto. I was Maggie Stillings. I went away with a pretty lady. She bring me the pretty flowers, then she say "Come, darling, with me, an' I'll find you some nice children to play with." I guess I 'll go, 'cause aunt Jeanie is calling me. Can I come again to-morrow? The chil-

me. Can I come again to-morrow? The chil-dren want me, 'cause they 're going to have a play. Good-bye, an' thank you.

# Harriet Langdon.

How pleasant it is to know that we are all permitted to speak for ourselves. The little innocent child has done the best she could—only

innocent child has done the best she could—only three years old when she passed away, and but little over four now—as she comes in her prat-tling way trying to make herself known. The children make up a part of heaven. Oh! love them ever, and speak gently, kindly to them, for you know not how harsh words grate upon their spirits. How sweet it is to know that we shall find all those little treasures that are laid away, again, that they will be given back in the spirit-life, where we see them in groups oh hapv together. I would say to each groups so happy together. I would say to each one, be charitable, be patient; give out your sympathy to each one as they come here trying to make themselves known-trying to identify themselves to mortals-and many times failing brogression, and no more partings or tears. I feel thankful that the angel world came so near to me. . My children to-day still hold to their early My children to-day still hold to their early Many times, it is true, it is done imperfectly,

you are none of mine." Yet we are all God's children, and I beg you to consider my words, for many times tiese spirits cannot reach their own, therefore they seek whatever channel they find open." Bear with me in what I have said to you, and I know if you head it it will be of some benefit. Sarah E. Parker, of Thetford, Vt. 1.2. States of the second second second

# Michael Swazey.

I want you to understand, Mr. Chairman, that I had a pretty hard time in life, for I was a soldier. Don't think I got shot in the book, either. I wait you to know, sif, I wha at my post, and I did, I guess, about 'as well as 'the obliers did. I thought so. I want to say a few words to some of 'the boys: if this paper goes all over the world I know if will hit some of en. I wasn't just reconciled to going out and when a ball hit me in the side, I placed my hand over it, with the blood streaming, and crawled up to the side of an old stone wall, and I said to the boys: "I'm done for." But I did n't really think I was going, then. Now, let me tell you the best part of 'ft' when I could n't hold out any longer, I looked up and my angel-mother stood over me, and said, "Mikey, it is well." Then I realized I was go-ing to get out of the old shell I had lived in. I went out in the battle of Antietam. I thought if my mother had been in the body I wouldn't have gone to war, bu't I suppose I should, if the boys went. I wanted to go, and as I ve landed in a better country, I think it was a good turn that was done me, after all, for I got out pretty easy. I did n't suffer any. The first thing I knew, I saw her, and then I saw a good many others; if you 'll believe it, I saw some of the by coming—not the reebs. My name is Michael Swazey. I'm very glad there is no reason to hold any of us back. That first gentleman is a gentleman in every sense of the word, [the Spirit Chairman.] He bid me

of the word, [the Spirit Chairman.] He bid me come right along and not be standing here waiting, but tell what I had got to say and give room for somebody else.

# Annie Mitchell.

Anne Witchell. Oh! how many times have I wished, as I have seen others speaking, that I might send a few words of comfort to my dear friends, and I am so happy to improve this opportunity. Willie, oh! how I wish you could understood a little more of spirit-return, or, in other words, that you were a little more spiritually-minded. This life is but a shadow which soon vanishes, and then you cross the channel which separates us from you. I gained permission and tried to

then you cross the channel which separates us from you. I gained permission and tried to control once before, but failed. I have many friends whom I would like to reach, some in Bethel and in Royalton, Vt.; also some have drifted away into New York State. I know your paper goes into some of the families, and they will see my message. They will say: "Why did you dare to come and speak in public?" Because you did not open a channel privately for me. When a private channel is afforded we are only too glad to avail ourselves of it; but when these channels are closed to us we seek others. We prefer to speak privately, because there are many things we have to hold back in public. Jerry is here, and Sarah, also John Metcalf,

we have to hold back in public. Jerry is here, and Sarah, also John Metcalf, from the Green Isle. They will understand the meaning of these words. I am anxious for them to know I am not unmindful of them, that I come to their homes in the still hours of the night. I know of all the trouble that came with one of the family that was taken away. In spirit-life the brain is all right. My name is Annie Mitchell, and my home was in St. Johnsbury, Vt.

# Maria Nutting.

Think not, mortals, those who have spoken are all the invisibles present. If the veil could be lifted you would be astonished at the throng you would behold, and say: "Is it possible so many spirits can enter this room?" We do not

many spirits can enter this room?" We do not require space as you do. I have not a great deal to say, for most of my dear ones are with me. I am happy to be able to testify to the truth of immortality, and to the fact that the ties of love and friendship draw us back to earth. Warren is here, and Louisa. They have tried to communicate be-fore, but have failed even to give their names. My home was in Montreal, and I am Maria Nutting. Nutting.

# SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Sept. 21.—Nathan Tanner; Ira Lake; Daniel Shaw; Aunt Patty Mayo; J. J. Pennington; Lucy Vickery; Alice M. Gould; John H. Armstrong; Ethel Magee; Harriel Johnson; Albert G. Towers; Harrlet Maria L.; Haunah Clark; Wil-Ham Dudley.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

# **OCTOBER 13, 1888.**

perceive what is taking place on that spot. Many spirits having studied the electrical forces of the universe and the laws of human existence, have come into a knowledge of their own innate powers, and have learned to exer-

cise them to a large extent. Q.—How do highly advanced spirits go from one planet to another.

one planet to another. A.—There are highly advanced spirits who have given attention to the laws of the uni-verse, of the planets and of space, but these who have done this do not comprise the sum total the bighthy enderstand which for which havetotal of highly advanced spirits, for we have many who are exalted in thought, in character and beneficent works who have not given their and beneficent works who have not given their strict attention to these studies, who have un-doubtedly never visited any other planet in space but that to which they are attracted through the laws and elements of their own in-dividual beings. But of those advanced and learned spirits of whom your correspondent speaks, we may briefly say that they assure us they here they are used any that they assure us they have traveled, and may travel, at will, from point to point in space, and visit various planets to which their bent of mind attracts them, purely through the exercise of their men-tal powers, that by concentrating their thought upon any object in view they can traverse space without difficulty, overcoming the elec-trical laws of the universe which might retard trical laws of the universe which might retard the progress of spirits less informed and with less knowledge, simply by the exertion of their positive mental power. We have been told by spirits of their visiting certain planets, and of their coming into a knowledge of the life and character of the in-

habitants of those planets; but they have informed us that it was impossible for them to come into direct and personal communication with those inhabitants, because it was with them as it would be with a spirit who had ap-proached the earth from a long distance, but who had not the power to use, or did not find the ave-nue through which he might intelligently com-municate with the denizens of earth. We do not give this from our personal knowledge and experience, as we have had nothing of the kind, but merely as the word of certain spirits who seem honorable and intelligent, and of whose veracity we are assured.

Q.-Suppose a person passed to spirit-life has duties assigned him to perform on this earth before he can progress beyond its attraction, must he stay on earth constantly until those duties are done; or may he leave this earth and come back periodically to do his work?

A.—It is not necessary, perhaps, for a spirit to remain in vital contact with the physical life constantly, because he feels that he has duties here which must be fulfilled; it depends alto-gether upon the mind of the spirit. If he feels a sense of duty pressing, upon him so strongly that he must direct all his energies to the ful-fillment of that duty, and if he feels that by turning aside from the physical life and its en-vironments for even an hour he may waste **Sarah Johnson. Sarah Johnson. Sarah Johnson. Sarah Johnson. I** desire to send a few words of love to my fillment of that duty, and if he feels that by turning aside from the physical life and its en-vironments for even an hour he may waste time or lose opportunity in the performance of his work; then that spirit will be bound to the physical life, fettered here until he has accom-plished his labor and discharged his duty; but on the other hand, if the spirit believes that it will do him no harm and will not retard his work to occasionally or even frequently turn away from the physical life and its surround-ings, and enter into the spirit al department of lessons, then that 'spirit may at will step away. from the external of earth, and enter into communication with the spirit-world and its inhabitants; he may therefore gain a double informanication as it presses upon him, and also gaining a certain degree of discipline in contact with his mission as it presses upon him, and also gaining a certain degree of experience, and is or consection with the spirithal unfoldment in connection with the

# SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

# Report of Public Séance held Sept. 14th, 1888. Nathan C. Davis.

Eighty-seven years is a long while to stay or earth, but how quick the time filts away. As I enter this circle-room to-day it is very pleasant to me to be able to speak for myself. I come with a thankful spirit because I am permitted to give a few words, which a long time ago I thought I should get power enough to do, but failed.

Be patient and careful what statements you make, for little do you understand on this side the spirit law that governs us.

I desire that these few words should reach my old home in Mechanicsburg, Ohio. As I know your paper goes all over the land, I trust they will be seen and read. I hope the messages may be of some benefit to those yet left in the

No one enjoyed mortal life more than I did, and no one had greater, stronger, grander hope than Nathan C. Davis.

# Sarah E. Basford.

It is quite a number of years since I laid off the mantle of the flesh and was clothed upon with immortality, and I feel that I have made some little progress, for I have been able to ma-terialize to the satisfaction of those who beheld the form.

I would like John F. to know that when he looked upon the form it was a reality, as he has always folt it must have been, when he so kind-ly said to me, "I will bring you a present," which he did, and I was able to wear it, and to hold the form until he adjusted it around my

neck I am happy. I found many loved ones wait-ing to clasp my hand on the other side of the beautiful crystal river. How sweet to think we shall all know our own, and enjoy the society of each one more fully, more really than we can

in mortal life. My name is Sarah E. Basford, and I lived in New York.

## Sarah Johnson.

I desire to send a few words of love to my

# Jeremiah Witham.

As the channel is open to-day I feel like saying a few words, hoping to reach some loved ones of ours, for the better half have crossed the boundary since they said, "Father was dead." That is a natural way of speaking, yet the old covering amounts to little; the spirit oh! so different did I find things from what

Oh! so different did I find things from what I expected while dwelling in the form. Like so many others, the teachings of years back I could not get away from. I find that I should have tried to learn something of spirit-return. To be sure, years ago we did not have the priv-ileges that you enjoy to-day, yet I feel that is but a poor excuse for me. I would not return to earth to stay, but I would like my children and dear friends in Garland, Me., would like to know if I have found the spirit-life different from what I ex-pected. Yes, dear mortals, it is impossible for one to even conceive of the beauties of spirit-life, where I have long been a dweller.

life, where I have long been a dweller. I would say to Sarah that Isaac is all right; he has now a good brain and a perfect body. Many times have I come as a visitor to the homes of the children, and also have been around the grandchildren, and often have I tried, through the spirit forces, to make you understand I was were opened in your own home, then did quite a number of us congregate there, trying to make ourselves known. I well understand the changes that have come to you. Half of your children have been transplanted to bloom in heaven, but still they are frequent visitors in your home.

your nome. Joseph asks me to say he is present, to-day. How many times have we tried through these channels to speak, but this is the first oppor-tunity I have been able to grasp.

## Emma Edgecomb.

I come as a stranger in a strange land, yet how easily do I come into the homes here. I have no relative present, but I feel that through this channel my message will reach those dear to mè. 🧃

I was a tiny child when laid away so tenderly,

I was a tiny child when laid away so tenderly, after which another, came into the home and was given the same name. I have been able to visit dear sister Emma in Fall River, and have also visited many times my friends across the water. How pleasant it is to know that you welcome strangers so cordially.

CHEC.

but be patient, be sympathetic, bear with us, for as you give out your magnetism to us we ather more strength, more courage to make the attempt to speak, hoping through this channel to reach some loved ones, even though miles intervene.

My name is Harriet Langdon. I lived in Wilbraham, Mass. I have spoken before in a hall, but never have been able to give a message to my dear ones, who are in Springfield, in Chico-pee, and in Plymouth. I feel they will under-stand my message when it reaches them.

### Frank H. Richardson.

I have taken a great interest in hearing spirits speak in your meetings, Mr. Chairman, and have many times tried to speak, but without success, because I felt that some loved ones would be glad to hear a word from the other side of life

I well know that materialization is true, and that has and myself have been fully recog-nized, as we came together. I know also that many will be glad to know we are together and are happy; also that our life is one of usefulness, and we all find something to do; but still our work is as varied as yours in mortal life, there-fore when the question is often asked: "What do you do in spirit-life?" the answer coming from one spirit would give you no idea of what another's work might be; but we all feel anx-ious to do whatever there is for us to do; and

garment, which I felt glad to accept of, although loved ones held me here by strong ties. I went to Bridgton Centre, Me., thinking perhaps it might prolong my mortal life, but they came to call me up higher. I am satisfied with my home. In a few months, after the death angel came for me, beckoning me up higher, did the summons come to Isa, and she soon stepped into the boat and was rowed safely across. Frank H. Richard-son. I have friends in Bridgton and in Somer-ville. Isa sends greetings to-day, as well as myself and also dear old Grandma Barrett wille. It is sends greetings to day, as well as myself, and also dear old Grandma Barrett. Many dear ones that are not relatives have come, and send love to them all. I hope John Morrison, of Bridgton Centre, Me., will see my nessage

# Sarah E. Parker.

Sarah E. Parker. Something like twenty-nine years ago, as near as I can reckon it, I laid aside the mortal form. I wag only thirty-seven years of age at that time. My dear angel mother, who had passed on, was waiting to clasp the hands of her child, and to lead me to a beautiful home. A she came into view, before the breath had ceased, or the spirit taken its flight, I found it was no myth that the loved ones do return to comfort us and to help us through life's battle, which is hard, as many trials overtake us here. Then give credit to the dear ones on the other side for what they do and try to do, and do not come with a distrustful feeling, with your doubts built up high, but throw them aside, and welcome every spirit, whether a relative or no, that comes for a good purpose. You know not how much consolation you may give, or how much help to a spirit who ap-

You know not now much help to a spirit who approaches you, even though a stranger. Often have I heard words such as these spoken to spirits, "Why did you come to me, a stranger?

As per dates will appear in due course. Sept 28.—Samuel Carman; Poly Hambleton; John War ren; Joseph Hall, John Schoffeld; James Greaves; Minnfe Glover; Demis Parker; Charles A. Hunt; Hannah Sharpe Charles Drew; George Elbridge Greenleaf; Lucy A. Miller; Raiph Douglas; Minnle, to Harry; William Chandler; Wil Inan K. Kuights.

# Verifications of Spirit-Messages. GRACIE MARIA GEORGE.

GRACIE MARIA GEORGE. THE BANNER of Aug. 25th contains a message from GRACIE MARIA GEORGE, which I recognized as com-ing from my darling little daughter. Not only are the names and incidents correct, but she spoke of that which was known to no other mortal than myself, making it a most perfect test. I would thank both spirits and mortals who have opened this way for our loved ones to return and prove their iden-tity. S. E. GEORGE.

Groveland, Mass., Oct. 1st.

ANN S. GROUT.

ANN S. GROUT. In the BANNER OF LIGHT of Sept. 22d I see a com-munication from ANN S. GROUT, of Wolcott, Vt., given through the mediumship of Mrs. B. F. Smith, June 22d, which I recognize as from a sister of unne. She speaks of hearing beautiful music, and seeing flowers brought to her as she läy on her bed; It was my pleas-ure to be with her at the time of her spirit passing out, and she asked me if I did not hear and see them too; she said she was not afraid to go, for she had seen he-yond the gates, but was anxiously waiting for the change. Yours for the truth, MRS. A. W. WILCOX, (Boston, Mass.) Onset, Mass., Sept. 28th, 1888. In the BANNER ON LYCUM Sept. 201

In the BANNER OF LIGHT, Sept. 22d, was a message from ANN S. GROUT, of Wolcolt, Vt. I recognize it as from a former acquaintance—name at that time, Ann S. Camp, of Elmore, Vt.; as her relatives are Method-ists I do not think they will recognize the message as coming from their sister Ann. Freidonta, N. Y. MRS. F. S. ALLEN.

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# To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

# Passed to Spirit-Life,

From Palmyra, N. Y., Sept. 23d, 1888, Dr. Henry M. North, aged 64 years,

The functil services were conducted by Mrs. R. S. Lillio, of Hoston. For the past fifteen years Dr. North has been an earniest advocate of Spiritualism, and a zaalous worker for the cadso. During that time he was a subscriber to the BANNER OF LIGHT for himself and family, and for several gears past subscribed for it as a year's gift for friends, hoping to spread the truth in that way.

On the morning of Sept. 10th, Mrs. Adio Waters, wife of

On the morining of Sept. Juli, Aris, Anio Waters, wife of Dr. Z. Waters, of Bloomington, III: The change came suddenly and unberalded, snatching our loved one from our midst; but the dear angels bore her pure spirit away to her home in the "Father's house of many mansions," and our stricken hearts find solace in the assurance that our loss is her eternal gain. J. H. COOK. Normal, III, Oct. 3d, 1888.

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Little Confederates" will be read with some feeling of regret that there is to be no more of it. This number unusually abounds with completed stories, of which are "The Boy Bears," "From House to House," "The Civilized King and Semi-Barbarous Glant," "The Bilged Midshipman," and, though not strictly a story, of the same nature, "The Great Man of the Family," pages from the diary of a boy. A fine study in natural history is given in Louie Lyndon's "Sea-Gulls --From the Light-House," a very interesting report from an observer of the habits of those birds, as also in Edmond Wilson's article upon "A Floating Home," an account of what he found in the way of animal life on a piece of sea-weed. A tradition of the Illinois Indians by John Dimitry relates the daring act of a young Indian girl, "Watseka," that gave her a place in their history as the most beautiful and bravest girl of the tribe. All the contents are finely illustrated. Several fine poems are among the remaining contents, and as this is the closing number of the volume, a title page and index. New York: The Century Co. Damrell & Upham, 283 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY .--- A romantie chapter in Texas history is given by Lee C. Harby in "The City of a Prince," the first chapter of which (with numerons illustrations) occupies the opening pages. "The Site of Old Fort Massachusetts," the most noted of what were known as Province forts, and the thrilling events that ended in its destruction, in August 1746, are described by D. D. Slade, M. D. In a sketch of a copy of a Boston paper of June 11th, 1778, selections from its contents are given, among them a notice of the execution of a woman on Boston Common, dressed in white satin, with three men she had hired to murder her husband. A Mrs. Stebbins who relates this says: "In those days parents used to send their children 'to see the men hung.' and my grandmother sent all her children to witness the impressing cere-We can congratulate ourselves on having mony." made some advance from the customs of those days. Many interesting historical facts are given in "Minor Topics," "Notes," "Queries," "Ropiles," and "His-toric and Social Jottings." New York: 743 Broadway.

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THE QUIVER.—"Angels Unawares" is the subject of a poem by J. F. Waller, illustrated with a marginal engraving of much beauty, the only defect being the cumbersome and senseless display of wings. In an article upon "Sentimental Christians," Rev. R. H. Lovell rebukes the thoughtlessness and inaction of those who profess to be very thoughtful and active. "The Day of Atonement as Observed by the Modern Jews." is described in an illustrated paper by Rev. William Burnet. Of the remaining contents are "Short Saws with Long Teeth," "The Natural Poetry of Footpaths," "What Mrs. Thwaites Did," and "A Box of Ointment," with continuations of two serial stories New York: Cassell & Co.

83 What a blessed thing is death, when it comes in the fullness of time to relieve the spirit of its worn-out body. With the old house the walls mouldy and cheerless, how gladly the tenant—if he has lived wisely and well—goes forth to occupy his beautiful mansion builded for him in the Summer-Land. There should be no sorrow in old age, for it is then "we are al-most there," and the 'glad thought should fill the soul with delight. The haven lies just be-yond that bank of clouds we call death. See ye not the harbor lights, oh Sire, and thrills not your spirit with the joys of the home-gather-ering so near at hand?—Golden Gate.

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### BANNER LIGHT. OF

would be in our reach, but that I had not saved (whether earned or not) the means to do it. They

# Banner of Wight.

# BOSTON, SATUBDAY, OCTOBER 18, 1888.

# Spiritualist Meetings in Boston.

Banner of Light Circle-Room, No. O Bosworth Nereos.-Free Meetings are hold overy Tuenday and Friday Sternoon at 3 o'clock promptly. For further particulars, ise notice on sixth page. L. B. Wilson, Chairman.

Bee notice on sith page. It b. when, chairman, Berkeley Hali, 4. Berkeley Street, -The Boston Spiritual Templesorvices at 10% A. M. and 7 P.M. Mrs. R. S. Lillie speaker for the months of October and November, R. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Apiritual Temple, corner Newbury and Exoter Mirrota.-The "Spiritual Fraternity" Society will commence its public mostings Sunday, Oct. 7th. The Tem-ple Fraternity School for Children meets at 10% A.M. After-noon services at 2%; and Wednesday evening Sociabile at 7%. Mrs. H. S. Lake's guides will speak during October and No-vember.

Spiritualistic Phenomena Association, Lycoum Hall, 1031 Washington Street.—Sunday meetings at 25 and 75 P.M. Bolicits correspondence with mediums everywhere, through whom interesting phenomena may oc-cur suitable for a public platform. J. H. Lewis, President. Berkeley Hall, Berkeley Street. - The Independ-ent Club will commence its lectures for the season on Sun-day, Oct. 7th, at 3 P. M. W. J. Colville, speaker for October. Chas. Dawbarn, Mrs. Clarke Kimball and others to follow.

1081 Washington Ntreet.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President, Mrs. H. O. Torrey, Secretary. Private scance, for members only, first Friday in each month; doors closed at 3 p. M. Public meetings every Friday evening at 715. College Hall, 84 Essex Street. -- Sundays, at 10% ...M., 2/2 and 7/2 r. M. Eben Cobb, Conductor,

Mishawum Hall, City Square, Charlestown.-Mediums' meeting every Sunday at 95 and 75 P. M. Dr. Mark Smith, Chairman.

Engle Hall, 616 Washington Hirest, Bundays at 2% and 7% P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Zndies' Ald Parlors, 1031 Washington Street. Sundays at 2% and 7% P. M. F. W. Mathews, Conductor.

Cambridgeport. -- Meetings are held every Sunday even ing at Odd Fellows Hall, 548 Main street. H. D. Simons, Sec refary.

First Spiritual Temple, corner Newbury and Exeter streets .-- Last Sunday, Oct. 7th, public services were resumed, the guide of Mrs. H. S. Lake speaking upon the subject, "The Ways of the Spirit." He said :

It is common for mankind to judge by outward ap-perances, because, as yet, the spirit has so limited a control of its material expression. The deductions of the reason are relied upon too largely, since reason is only the result of the activity of the physical senses; that other faculty, which is called intuition, and which

that other faculty, which is called intuition, and which we would define as the *sense of the soul*, is a more un-erring guide, simply because it deals with superior conditions. The ways of the spirit seem dark and mysterious to persons immersed in material environment, and they cannot be understood until the individual soul by effort, by culture of the interior senses, places himself at such an altitude of observation as to view that which is otherwise unseen: the springs moving events indi-vidual and national. No reform or reformer has yet been understood at

is otherwise unseen: the springs moving events indi-vidual and national. No reform or reformer has yet been understood at the outset, because the forces moving were concealed, and the ways of the spirit are not the ways of the ma-terial. Success is not always that which to the exter-nal perception appears as such; for there are ends and alms known to the spirit, hidden from the physical. It is because of this fact that you are perplexed with the problem of your individual destiny. You are look-ing for those ontward states which indicate material prosperity, while the ways of the spirit are unrevealed. We have no concern in placing before you the basis upon which the structure of your Spiritual Philosophy is reared, except as that basis and that structure shall tend to a development of character; except as it is made a means whereby the ways of the spirit become more clear, assisting you to disentangle the knotty problem of human progression. We do not come in a spirit of despotism or authority, but only as coöperators and comrades, who, having re-ordered light more the ways of the spirit spirit and the spirit problem of human progression.

We do not come in a spirit of despotism or authority, but only as cooperators and comrades, who, having re-ceived some added light upon the ways of the spirit, are desirous that you shall share in our discovery. At the close of the discourse, Dr. D. E. Caswell, un der control, said: "We are gradified with this assembly upon this occasion. The speaker of the afternoon is one whose work we approve and commend, who came to us in the natural order of our growth as a Soclety. This material Temple, constructed by unselfishness, was called into being because it was deemed wise by us, as a band, to have some place in which all subjects, perfinent to the welfare of the race, might be expressed without fear or favor. The speaker to whom you have histened, and her inspirers, are in harmony with us in this defre, and we bespeak for them and for her your fraternal consideration and mental hospitality, not only upon Sunday, but upon every day, that through this friendly atmosphere we may work more effect-ively."

his in his anasymptotic were rendered by George J. Parker and Miss Etta Parker, which were very much appreciated. E. E. Truette presided at the organ with his usual skill and effectiveness. Next Sunday Mrs. Lake's guide will speak upon: "The Spirit and the Letter of the Law." The Chil-dren's School assembles at 10:30 A.M., and it is desired that all who are interested in having their children in-structed in the realities of the spirit should bring them and take part in the exercises. Wednesday Evening Social at 7:30, to which all are most cordially invited.

The Boston Spiritual Temple commenced its series of Sunday services in Berkeley Hall, Oct. 7th, at  $40^{+30}$  A. M. Notwithstanding the inclemency of the weather the hall was well-filled with an attentive and interested andience. After singing by Mr. Lillie, and an earnest, soulful invocation by Mrs. Lillie, the President, Capt. Richard Holmes, gave a cordial address of welcome.

# Sincere Thanks.

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Spiritualist Meetings in New York.

Columbin Hall, 878 6th Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting. Ser-vices every Sunday at 234 and 734 P. M. Mediums and speakers silways present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue.—Megtings of the Progressive Spiritual-ists are held every Sunday at 2% and 7% P.M. Reliable speakers and test mediums always present in spirit phenom-enal gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner of 52d Street and 7th Ave-aue.—The First Society of Spiritualists holds meetings every Sunday at II A.M. and 74 P.M. Admission free.

A General Conference will be held Monday evening feach week at 230 West 36th street, at the residence of Mrs.

The First Society of Spiritualists .- Contrary

to previous announcement, Mrs. Nellie J. T. Brig-ham remained in New York city last Sunday, to fulfil

promise made years ago to James L. Jackson that

a promise many years ago to sames 1. stackson that she would officiate at his funeral when he passed to the higher life—his obsequies occurring at 4 p. m. on that day at Yonkers, N. Y. She spoke before our society in the morning upon subjects selected by the audience, and improvised four poems. Before the lecture Mr. H. J. Newton, Presi-dent, called attention to the financial condition of the society and urged the necessity of pround action to

wisdom being to reveal and disclose what has long lain hidden. Truth of the utmost importance to man-kind lies buried in the immost depths of our spiritual being, there to relating unmanifested, as are the jewels and precious metals in the depths of the sea and the bowels of the earth, till found and brought to the sur-face and subsequently applied to practical uses by those who make it their business to search for and obtain these hidden freasures. Minors to-day are un-carthing the wealth deposited by nature in her secret chambers in ages distant almost beyond computation; so are students of spiritual knowledge unveiling the divine powers latent in the human soul and helping to flood the world with the only light which can effect-ually chase away the darkness of error and the yet deeper gloom of crime. Spiritualism, said the speaker with great fervor, is both what Dr. Willis and what A. E. Newton have described it as being in recent issues of the BANNER or Lifter. It is a knowledge of immortality united with con-scious communion with loyed ones passed from mortal vision; and more than this, it is *spirituality*, and this signifies both justice and charity. The music in both places was excellent. A fine choir was in attendance at Berkeley Hall, and Fred Heath, the blind musician, played and sang very sweet-ly in Chelsea. On Sunday next, Oct. 14th, Mr. Colville's subject will elegant, quiet, and well-deserved home of Brother C. N. and Sister M. H. Wood in Stoneham, Mass., and when I was closing up my book of forty years' labors on the spiritual rostrum, which I could not publish without the help of Colby & Rich and THE BANNER, not having saved money enough from my forty years service in this field, I told them that I felt that I must soon retire from the field of active labor, as Bister Wood had done after her many years of faithful work, and told them how much we wished we had about \$500 to build a little cottage among the fruit trees on the little farm at Cobden, Ill., which is a common home of

choir was in attenuance at Derivery analysis weet-Heath, the blind musician, played and sang very sweet-ly in Chelsea. On Sunday next, Oct. 14th, Mr. Colville's subject will be "Practical Benefits Accruing from Occuit Develop-ment and Theosophical Research," in Berkeley Hall. Service commences precisely at 3 r. M.; in Chelsea at 7:30 p. M. He will lecture in Fraternity Hall, Odd Fel-lows Building, close to Beilingham car station. *His classes* in Spiritual Science opened very auspi-clously in Berkeley Hall Monday, Oct. 8th, at 2:30 and 7:30 p. M., under the able and officient business super-vision of Miss H. M. Young, Eighty-one tlockets for the course were sold before the first lecture was delivered, and many visitors attend each session. Until Nov. 2d (inclusive) the meetings will convene Friday, Monday and Wednesday at 2:30 and 7:30 p. M. Single admis-sions are granted at the moderate price of twenty-five cents. The BANNER of LIGHT and W. J. Colville's works on sale at the door.

# Spiritualistic Phenomena Association, Ly-

cum Hall, 1031 Washington Street.—The re- be reached, and the contributors, so far as known, will opening of the Spiritual Phenomena meetings last Sun-

ceum Bani, 1031 Washington Street.—Inere-opening of the Spiritual Phenomena meetings last Sun-day afternoon was attended by a large audience. The music was conducted by Prof. Willis Milligan, assisted by S. A. Dennet, cornetist, George Casmar violinist, and Mrs. Mary Nickerson, soprano, and was finely rendered throughout. The President J. H. Lewis, who welcomed the peo-ple, remarked that the most important question of the hour was, "If a man die, shall he live again?" Most of us have our theory in regard to it growing out of our experience in the churches, but we learn more clearly and intelligently in regard to the future life by the phenomena we see upon this and other platforms and in private circles. Mrs. Nickerson sang the song, "Something Sweet to Think Of," and the speaker of the day, Mrs. E. Clark Kimball of Lawrence, was en-tranced by her Indian control, who welcomed all and expressed the wish that the pipe of peace might be used by every one present; also that the children might be made welcome and taught the beautful truth that those called dead are living in a glorious world beyond, and that around our council-fire, we may hear volces from the spirit-world. Mrs. Kimball then gave, in a rapid manner, names, and in many cases the former residences of persons who have lived in and around Boston, nearly all of whom were recog-nized. At the evening session Mrs. Kimball read a fine

nlzed. At

At the evening session Mrs. Kimball read a fine poem entitled "The Good, Great Man." Mrs. Nicker-son rendered finely "When We Hear Sweet Volces singing." and Mrs. Kimball, in opening, eloquently al-luded to the changes that are taking place in Nature: "Soon will come the cold winds of winter; the stream-let will be clothed in its ley covering, the leaf of the maple put on its variegated line: yet nature does not dread these changes; all is for the benefit of the hu-man race. So change is going on with us continually, from our birth to our entrance into life immortal—that beautiful land where changes are unknown. They whom we mourn as lost are with us daily, ready to life beyond." lfe beyond.

life beyond." Some remarkable tests were also given at this ses-sion. The Fresident announced that Mrs. Ada Foye, of California, will occupy the platform next Sunday. This hall has been remodelled and enlarged during the vacation season, and is now well adapted for public meetings. The usual test-circles will be held every Thursday evening, to which all interested in Spiritual-ism are most cordially invited. HEATH.

First Spiritual Temple Fraternity School.-This educational school gave its first session last Sun-

day. The weather was stormy, the rain falling in torrents, but a goodly number was present. The session rents, but a goodly number was present. The session opened with singing, and an invocation followed by short addresses from members of the school. Miss Grace Dyar recited "The Children's Welcoming." The order of exercises each Sunday will consist of singing, invocation, readings and questions and an-swers on subjects pertaining to Spiritualism. It is proposed that children coming to this school shall be taught the uses and principles of Spiritualism, so that when asked what they learn they will be able to give an intelligent reply. Object lessons will be a feature in this school, and if Spiritualists choose to send their children here to gain an insight into our mode of working they will fully appreciate it. Parents and guardians should not fall to fully recognize the gener-osity with which Mr. M. C. Ayer has opened his bean-ting Spiritual Temple which will endure when mortal time shall be no more. time shall be no more. With these thoughts and suggestions of the first ses-

sion of the season let us prepare ourselves to carry forward the work, and with faithful helpers with us

Before It in Born. NOME STARTLING STATEMENTS OF GENERAL

INTEREST.

INTEREST. Dr. Oliver Wondell Holmes, on being asked when the training of a child should begin, re-plied, "A hundred years before it is born." Are we to infor from this that this genera-tion is responsible for the condition of the race a hundred years from now? Is this wonderful generation the natural re-sult of the proper diet and medicines of a hun-dred years are?

dred years ago? It is conceded in other lands that most of the wonderful discoveries of the world in this cen-tury have come from this country. Our an-cestors were reared in log cabins, and suffered myself and my son-in-law and daughter and family, where myself and wife could close out the remain der of our earthly lives, and where the other comforts

But they lived and enjoyed health to a ripe old age. The women of those days would en-dure hardships without apparent fatigue that would startle those of the present age.

would startle those of the present age. Why was it? One of the proprietors of the popular remedy known as Warner's safe cure has been faith-fully investigating the cause, and has called to his aid scientists as well as medical men, impress-ing upon them the fact that there cannot be an effect without a cause. This investigation disclosed the fact that in the olden times sim-ple remedies were administrated compunded often expressed theniselves, as many others have, as satisfied that I had earned and deserved it, but I did not then expect any effort made to raise it from my friends or the friends and supporters of the cause of Spiritualism, to which the last forty years and the last part of my life have been devoted, and 1 could not and would not knowingly receive a dollar from any one disclosed the fact that in the olden times sim-ple remedies were administered, compounded of herbs and roots, which were gathered and stored in the lofts of the log cabins, and when sickness came on, these remedies from nature's laboratory were used with the best effects. What were these remedies? What were they used for? After untiring and diligent search they have obtained the formulas so generally used for various disorders. Now the question is how will the olden time who would, by giving it, be deprived of the comforts of Sister Wood while at Oaset, feeling an impulse from

some source stirring her generous soul, proposed to friends there that a testimonial be made to me. Assisted by Sister Carrie Grimes-Forster, the wife of our dear arisen brother and fellow-laborer, Thomas Gales

Forster, (Mrs. F. contributing \$25.00), she collected Now the question is, how will the olden time preparations affect the people of this age, who have been treated, under modern medical schools and codes, with poisonous and injurious drugs. This test has been carefully pursued, and forwarded to me \$77.00, which is gratefully received, and will be sacredly applied as above if the object can hold sacred places in our memories. If any others feel able and willing, and in accordance with the above conditions, and feel that I deserve it, should wish to

schools and codes, with poisonous and injurious drugs. This test has been carefully pursued, until they are convinced that the preparations they now call Warner's Log Cabin remedies are what our much abused systems require. Among them is what is known as Warner's Log Cabin sarsaparilla, and they frankly an-nounce that they do not consider the sarsapa-rilla of so much value in itsalf as it is in the aid me, they can send funds direct to me at Cobden, 111., and their names will be held sacred, and the amounts duly acknowledged. I do not feel that I can much longer travel and lecture as I have done so many rilla of so much value in itself as it is in the combination of the various ingredients which years, and it is not probable that I shall ever receive more than my expenses for what little more I can de together work marvelously upon the system. in the cause, as it will be mostly with my pen, which together work marvelously upon the system. They also have preparations for other diseases, such as "Warner's Log Cabin cough and con-sumption remedy," "Log Cabin hops and buchu remedy," "Warner's Log Cabin hops and buchu They have great confidence that they have a cure for the common disease of catarrh, which they give the name of "Log Cabin rose cream." has been as active as my tongue, and probably done as much for the cause, and that is not pecuniarily It has long been and still is my earnest desire (which is my prayer) that I may be allowed, after getting out of this body, to continue my labors in the cause of Also a "Log Cabin plaster," which they are confident will supplant all others, and a liver WARREN CHASE.

confident will support an others, and a river pill to be used separately or in connection with the other remedies. We hope that the public will not be disap-pointed in these remedies, but will reap a bene-lit from the investigations, and that the propri-tion the investigations is the the proprietors will not be embarrassed in their infro-duction by dealers trying to substitute reme dies that have been so familiar to the shelves of our druggists. This line of remedies will be used instead of others. Insist upon your drug-gist getting them for you if he has n't them yet in stock, and we feel confident that these new remedies will receive approbation at our read-ers' hands, as the founders have used every care in their preparation.

Spiritualist Meetings in Brooklyn. Johnston Building, Flatbush Avenue, corner of Nevins Street. – Brooklyn Progressive Spiritual Confer-ence every Saturday evening, at 8 o'clock.

Brooklyn, N. Y .- There has been a society organized in Brooklyn, called "The Psychical Research Society." The officers are Fred Haslam, President, A. E. Laurene, Vice President, Joseph La Fumee, Secre

E. Laurene, Vice President, Joseph La Fumee, Secre-tary, and Mrs. Fred Haslam, Treasurer. The object of the society will be to investigate Mesmerism, Psy-chology, Spiritualism and Occuit Forces. The second meeting was held at the residence of Fred Haslam, 470 Willoughby Avenue, Brooklyn, on the 3d of October. Remarks were made by the Presi-dent as to the object of the society, and circulars, kind-ly sent us by the Secretary of the American Society for Psychical Research, of which we intend to make ourselves a branch, read. An interesting paper was read by A. E. Laurene on Scientific Mediumship, after which ten members were added to our numbers. We are desirous of having mediums who wish to have the endorsement of our society come and be one with society, and urged the necessity of prompt action to the replenish the treasury. Mrs. Newton also made some fitting remarks in the same direction. At the close of the service a subscription was opened and responses followed indicating that the society would not want for funds. for funds. In the Meeting for Manifestations in the afternoon, Mr. Henry J. Newton read a poen, and extracts from the North American Review. Mrs. E. A. Wells gave some eighteen or twenty tests, and all but one was recognized. In the evening Mrs, Wells delivered a lecture in Newark, N. J. She will speak in Newark next Sunday evening, upon "What is Spiritualism?" Lyman C. Howe will speak for the First Society next Sunday morning and evening, and tell some of his ex-periences at the Meeting for Manifestations in the afternoon. recognized. In the evening MFS, wens denoted a set desirous of having mediums who wish to have the ext Sunday evening, upon "What is Spiritualism?" Lyman C. Howe will speak for the First Society next us. We hope to accomplish something this whiter in anday morning and evening, and tell some of his exteriences at the Meeting for Manifestations in the fifternoon.
 Mrs. Brigham, will speak in Paterson, N. J., next unday. New York, Oct. 7th, 1888.

Haverhill, Mass. - Unity Hall. - The First

Newburypers, Mass.-The First Spiritualist Soclety will commence its meetings for the season on Sunday, Oct. 21st-Mrs. Lizzle 8. Manchester of West

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ciety will commence its meetings for the season on Sunday, Oct. 21st-Mrs. Lizzle A. Manchester of West Handolpil, Vt., being the speaker on that day, Bhe will he followed by Miss Josephine Webster of Chei-sen, Bunday, Oct. 28th, Nov. 4th, Mrs. A. E. Cuming-ham of Boston; Nov. 1th, O. Fanilo Allyn of Stone-ham, Nov. 18th, Joseph D. Stiles of Weymouth; Nov. 20th, Mrs. L. M. Minchester of West Handolph, Vt.; Dec. 20, Mrs. C. M. Nickerson of Now Bedford, Mass, Dec. 0th, George A. Fuller of Dover, Mass, Dec. 10th, Joseph D. Stiles of Weymouth; Dec. 23d and 50th, Mrs. Wentworth of Knox, Me. Others will follow, to be announced later. Mrs. A. H. Colby-Luther is expected during the season. Con-siderable interest is being feit in the city in regard to Bpiritualism, and a large andlence is expected to greet Mrs. Manchester on hier first appearance here. Mr. Oscan Edgerly is meeting with great success in Manche, He is locturing to large audiences, and his tests give perfect satisfaction. His sister, Mrs. Grace Patten, is being rapidly developed as a medium for pro-ducing portraits, etc. Mr. Wm. P. Holt, of Market street, is a fine test me-dhum, his power increasing of Inte. The Independent Spiritualist Club holds two business meetings and two circles each month. The circles are well attended, great interest has been awakened by them, and new mediums are being developed. One evening of each month is assigned by the ladies for a social gathering; that of Oct. 2d was of a nature that called forth expressions of nuch satisfaction, and will, by request, be repeated at an early date. F. H. F.



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**OCTOBER 18, 1888.** 

TP: In

Last spring when myself and wife were visiting the

an cartie set. Subtrait Holmes, gave a cordial address of welcome. In answer to the question: "What is to be the Outgrowth of the Differences and Bickerings among Christians, and the Wranglings among Spiritualists?" the guides of Mrs. Lillie said "bickerings" belong to mankind-not to the principles they profess. Man's religious belief is of slow growth. We should not expect to find perfect barmony among Spiritualists; conditions will effervesce and be agitated until-the natural laws of progression are brought about. In our investigations we should accord to the opinions of others the same deference we require for our own. We live in an age of thought. All of the teachings of Luther were torchlights of eternal truth in his day, but in the nineteenth century they are pronounced narrow and bigced. Agitation in all conditions is necessary to growth. The return of spiritualists. We all need to look at ourselves, and see if we have the spirit of truth within. Walt patiently, and nature's grand old laws will in time settle all differences. Tuth and error must be contrasted. Spiritualism is a science, religion a philosophy. We shall after a time take all of these with us; out of the broad truths of Spiritualism throughout the Pacific coast; she spoke in growing terms of her warm and cordial reception by the Spiritualism throughout the West; she regretted that so large a number of its believers still ingered that so large a number of its believers still ingered that so large a low of the evening's address, br. A. H. Richardson moved that the compatiations of the Spiritualism throughout the West; she regretted that so large a low of the broad and recognition, not of a creed, but to solidify and make a compact body for the advancement of truth.

ism. A vote being called by the Chairman, the motion was

unanimously adopted. Both morning and evening services closed with im-provised poems upon subjects furnished by the au-dience.

Mrs. Lillie will speak from the same platform on Sun-day, Oct. 14th, both morning and evening. O. L. R.

Berkeley Hall .- W. J. Colville, on his return to Boston after fifteen months' absence in the West, was greeted, on Sunday last, Oct. 7th, with two large and very appreciative audiences. As previously announced in these columns, he lectured in Berkeley Hall at 3 In these columns, he lectured in Berkeley Hall at 3 r. M., and in Chelsea at 7:30 r. M. Though the two lectures were not alike the general line of thought was similar, as the main drift of both discourses was a comparison between past and present methods of spiritual activity and an explanation of the meaning of the three words most prominently displayed on the sign-boards announcing the afternoon meeting, which were independent (referring to the Club under whose auspices the lecture was given), "Occultism and Spir-fuadiem."

Auspices the lecture was given), "Occultism and Spir-fituatism." Speaking of the first, the lecturer (who was evidently thoroughly under inspiration) said: "To be independ-ent is not to be explicit or isolated, nor is it to be any-thing other than interdependent, which is a broader and fuller word than independent, as it recognizes mu-tual human relations indefinitely extended; but inde-pendence is a grand old word associated with the most inrilling epochs in the history of liberty, and what true man or woman among us is there who does not desire to be free from all the shackles of mental tyranny, and enjoy freedom to live out to the full his or her highest interests of the race, coupled with a determination to stamp out scandal, with all that gives rise to it, must ever constitute the lofty and precious purpose of an or-ranization whose inten is spiritual in something more than name.

Occultism does not mean a system which aims at promoting scereey and hiding knowledge, but exactly the reverse, the aim of every true student of hidden Bay State Fair at Worcester.

we can do it. ALONZO DANFORTH. No. 2 Fountain Square, Roxbury.

College Hall, 34 Essex Street.-The services at College Hall last Sunday were quite interesting. Mr. Eben Cobb being engaged to speak at Duxbury, Mass., Mrs. Cobb officiated as Chairman with dignity and Mrs. Cobb omelated as Chairman with orginity and ability, making a few pertinent remarks, afterward in-troducing Mrs. Forrester, who also made remarks, and gave psychometric readings from articles belonging to those in the audience, after which Miss Peabody was introduced, and gave some marked tests and readings which were recognized. Mr. Ridel followed with re-marks. Arthur McKenna gave readings, which were correct. The afternoon and evening sorvices were also of nucle interest.

correct. The affernoon and evening services were also of much interest. All of the Spiritual Meetings in Boston commenced Sunday, Oct. 7th. There were advertised in the sec-ular papers seven regular meetings for the advocacy of the Spiritualistic Philosophy, and several public sé-ances, besides two Children's Lyceums held in the morning. This clearly shows that Spiritualism is in full sympathy with the people, or that there are more meetings in Boston than can be sustained as they should be. COM.

Children's Progressive Lyceum No. 1, Paine Hall .- Despite the inclemency of the weather the members of the Lyceum gathered at this hall last Sunday in goodly numbers.

day in goodly numbers. It was intended to have the exercises unusually in-teresting, as the Brockton Lyceum was expected to be present; but, owing to the death of one of their num-ber, the visit has been postponed until next Sunday, Oct. 14th. In the absence of Conductor Weaver Vice President Sydney Whitney presided in a most admirable manner. The exercises consisted of readings by Flossic But-ler, Lillie Wendenuth, Maggie McNevin and Allie Cummings; singing by Jessie Judkins and Gracie Scales, Master Newton presiding at the plano; dia-logue by Freddle Stevens, Mark Abrams and Addie Hazeltine; plano solo by Master Bear; remarks by Mrs. W. S. Butler and Col. Bancrott. Number in March one hundred and six. A cordial invitation is extended to all to visit us. HENRY O. TORREY, Cor. See'y. 59 Hudson street, Boston.

59 Hudson street, Boston.

Engle Hall, 616 Washington Street .-- The afternoon services were opened by a new test medium, who gave good satisfaction. He was followed by Mr. Milleson, in his usual philosophic style. David Brown Milleson, in his usual philosophic style. David Brown and Dr. Thomas gave personal experiences, showing the trials and persecutions of mediums. Mrs. Loring gave fine tests, and Dr. Dean Clarke made some very pithy and pertinent remarks. In the evening Dr. Thomas opened with invocation and tests, and Dr. Dean Clarke gave a highly entertaining and instructive lecture, which was frequently applauded, on "The Practical Uses of Spiritualism." As a general desire was expressed to hear Dr. Clarke again, his services have been secured for next Sunday evening. Mrs. Loring followed Dr. Clarke with several excellent tests, every one being recognized. F. W. MATHEWS.

The First Spiritualist Ladies' Aid Society. -The initial meeting for the season was held in the

hall of this organization, 1031 Washington street, on Friday, Oct. 5th. Many friends and members were present, and the afternoon and evening passed very pleasantly in social greeting, after the long vacation of four months. The season is now opened for work, and we earnestly hope to see our many friends from week to week. ALIGE P. TORREY, See'y.

The Cambridge Spiritual Society inaugurated its course of lectures on the evening of Oct. 7th by a well received address by Mrs. Ida P. A. Whitlock, Subwell received address by Mrs. 103 F. A. WILLOCK, DUL-ject, "Medlumship." Sunday next Mrs. Sarah A. Byrnes will be our speaker. These meetings are held in the Odd Fellows Hall, 548 Main street, Cambridge-port. H. D. SIMONS, See'y.

Chelsen .-- The Spiritualists meet in Pilgrim Hall, Odd Fellows Building, opposite Bellingham car sta tion, each Sunday at 3 and 7:30 P. M. Next Sunday, W. J. Colville will occupy the rostrum in the evening. Dodge and Logan, Directors.

Last Monday fifteen thousand persons attended the

Bridgeport, Ct.

Frank Baxter. As he stepped upon the rostrum the sun shone suddenly out in effulgence, and sitting at the organ he played and sang "Catch the Sunshine," thoroughly inspiriting his audience. President Linac then introduced him, when he sang, read and sang again, by which time a large audience had assembled. A well-needed and masterly lecture was given on "Spiritualism's Important Demands on Spiritualists." The course of the evening was peculiar, and foreign to Mr. Baxter's custom. Instead of a lecture by itself and scance following, tests, descriptions and delinea-tions of spirits were freely and numerously given, in-ternixed with his relations of experiences and com-ments. It was like reading an interesting book which is illustrated plentifully with pletures. When the lec-ture closed, still the descriptions of spirits continued till very many highly satisfactory ones were given. Mr. Baxter will speak here again next Sunday and the succeeding Sundays of the month. Com. Frank Baxter. As he stepped upon the rostrum the

# Philadelphia, Pa.

To the Editor of the Banner of Light: The First Association elected five trustees Monday, Oct. 1st.

The Ladies' Aid met in yearly meeting and election Wednesday, Oct. 3d.

Wednesday, Oct. 3a. Mrs. Ada Foye has been engaged by the First As-sociation during November. Mrs. M. R. McNutt was ordained to teach and illus-trate Spiritualism, Sunday, Sept. 30th. The Spiritual Lyceum opened Sunday afternoon, Oct. 7th

The Spiritual Lyceum opened Sunday account of the Spiritual Lyceum opened Sunday account of the Spiritual Strength Stren

Haverhill, Mass .- The First Spiritualist Association of Haverhill and Bradford entered upon its autumn and winter lecture course last Sunday, which

ciation of Haverhill and Bradiord entered upon its au-tumn and winter lecture course last Sunday, which was opened by Mrs. Lizzle S. Manchester of West Randolph, Vt., who was warnily welcomed by many who remembered listening last year to her interesting inspirational addresses. In the afternoon the controlling spirit purported to be, when in the fields, Rev. Jonathan Sargent, an army chaplain in the last, Rev. Jonathan Sargent, an army chaplain in the last, Rev. Jonathan Sargent, an army chaplain in the last, Rev. Jonathan Sargent, an army chaplain in the last war. His theme was Inimortall-ty, and the knowledge of it which has come to the world through the light of Spiritualism. In the evening the control purported to be that of Spirit Henry C. Wright, speaking with a flow of elo-quence and earnestness which was his distinguishing characteristic when in earth-life. His theme was "The Present Advancing Age as Contrasted with that of the Past," as illustrated by the fact that the average intel-ligence of childhood exceeds that of adult possession in the past. The present unfoldment of the higher and nobler elements of being was shown to be through the lead of in nature rather than in miraculous mani-festations. The congregational singing, led by Mrs. Benden, was fine, and in the evening it was supplemented by orches-tral music by the Steele family. Mrs. Manchester will occupy the platform next Sun-day. E. P. H.

[The memorial to Mrs. Haseltine will appear next week.]

Pittsburgh, Pn .- W. J. Colville's visit to this place proved very successful. The hall used by the Spiritualist Society was crowded both evenings, Oct. Spiritualist Society was crowded both evenings, Oct. ith and 5th, with highly appreciative audiences. The first locture was on "The True Relation of Modern Spiritualism to Christianity and Oriental Religions"; the second on toples selected by the audience. The speaker received a perfect ovation, and was presented with exclusite floral tributes by Mrs. Helen S. Rich-ings, and others. Frank T. Ripley is speaking and giving tests during October at the regular meetings.

Fitchburg, Mass .-- Mrs. E. S. Loring, Secretary First Spiritualist Boclety, informs us that Dr. H. P. Fairfield spoke for that organization to good accept ance on the last two Sundays of September. Prof. Peck, she writes, is the engaged speaker for the 7th and 14th inst.

At 2 o'clock on the afternoon of Oct, 7th, a goodly Spiritualist Society of Haverhill and Bradford comnumber assembled in Recreation Building to hear J. | menced its meetings in this hall, Sunday, Oct. 7th, for the season of 1888-89, J. Clerg Wright occupying the platform during the month. Mr. Wright's subject for the 2 P. M. lecture was: "Spiritualism, What it Means—A Science and a Relig-

"Spiritualism, What it Means—A Science and a Relig-ion." The subject for the evening lecture was: "Body and Mind." Both themes were handled in Mr. Wright's best vein of thought, and commanded the profoundest attention until the close. The selections by the Home Orchestra were given in spiendid style, and added greatly to the evening ser-vice. Mr. Wright will occupy the same platform next Sun-day, Oct. 14th.

Troy, N. Y .- Progressive Spiritual Association No. 2, convening in Star Hall, corner of Third and Fulton streets, (entrance on Fulton) commenced its regu ton stretts, (entrance on Fulton) commenced its regu-lar course of lectures Sunday, Oct. 7th. Edgar W. Emerson occupies the platform through the month; following him through the season the people will have the pleasure of listening to Miss Hagan, A. E. Tistale, J. Clegg Wright, Mrs. Glading and Mrs. C. Fannie Allyn. We had a very pleasant visit from Mrs. Hattie C. Mason. Bhe met the friends in one of our recent conference meetings, and very ably and acceptably entertained the audience. We have been pained to learn that Dr. Waldo Mason, her husband, was taken seriously III, which was the cause of her short stay among us. We hope he may regain his usual health, and be able to pursue his work. W. H. VOSBURGH.

Detroit, Mich.-Prof. A. E. Carpenter commenced series of mesmeric lectures and experiments in Fraternity Hall, Saturday evening, Oct. 6th, and on Sun ternity Hall, Saturday evening, Oct. 6th, and on Sun-day evening, Oct. 7th, lectured on "Mesmerism, Spirit-ualism," etc., possibly continuing during the month. Mrs. Hyzer, formerly of Balt/more, commences an engagement of one month, with a prospect of remain-ing here until June 1889. My Sale and Circulating Library is now fully estab-lished in Fraternity Hall; office adjoining stairway to hall. I am also prepared to receive any spiritual pa-pers that may be sent free. Everything indicates a revival of interest in our cause in this city. Yours, AUGUSTUS DAY.

Norwich, Conn.-The Spiritual Union of this city resumed its meetings Sunday, Oct. 7th, in Grand Army Hall. Dr. F. L. H. Willis, of Rochester, N. Y., is Hall. Dr. F. L. H. Willis, of Rochester, N. Y., is speaker for the month. His subjects on the 7th were: Afternoon, "Why am I a Spiritualist?" evening, "My Experience with Harvard College." Fine andiences greeted him at both sessions, and were deeply im-pressed by the cloquent utterances of this talented gentieman. Monday evening we were favored with the presence of Mrs. E. Clark Kimball, who gave many names and descriptions of spirit friends, many of them being recognized. Mrs. J. A. CHAPMAN, Seo'y.

Cleveland, O .-- W. J. Colville's lectures in Weis gerber's Hall, Cleveland, drew out large and representative audiences. The subjects on both evenings (Oct. 2d and 3d) were chosen by the audience, and cov-ered a wide field of spiritual and reformatory research. The local press gave excellent reports. Mr. Thomas Lees and other triends made excellent

arrangements. Mrs. Helen Stuart-Richings is speaking on Sundays.

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ol. octavo, pp. 224, with portrait, elegantly printed nd. Price, cloth, \$1.25, postage 10 conts; paper, 76 printed Documents ents, postage 10 cents. For sale by COLBY & RICH.

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